THE MOTHERS-BLESSING, OR THE *GODLY COUNSEL* OF A

Gentlewoman,

Not long since Deceased,

Left behind her for her *CHILDREN.*

Containing many good Exhortations and good Admonitions, profitable for all Parents to leave as a Legacy to their CHILDREN,

By Mrs. DOROTHY LEIGH.

PROVERBS 1. 8.

My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother.

LONDON, Printed for *R. Chiswell*, *B. Walford*, *J. Sprint*, *M. Wotton* and *G. Conyers*, 1707.

4405. aa. 84.

To the High and Excellent Princeſs, the Lady *ELIZABETH*, Her Grace,

Daughter to the High and Mighty King of Great *Britain*, and Wife to the Illuſtrious Prince, the Count Palatine of the *Rhine*.

D. L. Wiſheth all Grace, and Proſperity here, and Glory in the World to come.

MOST *Worthy and Renowned Princeſs, I being troubled and wearied with Fear, leaſt my Children ſhould not find the right way to Heaven, thought with my ſelf, that I could*

do no less for them, than every Man would do for his Friend, which was to write them the right way that I had truly observed out of the Written Word of God, lest for want of warning, they might fall where I stumbled, and then I should think my self in fault, who knew there were such downfalls in the World, that they could hardly climb the Hill to Heaven without Help; and yet had not told them thereof. Wherefore I write them the right and ready Way to Heaven, well warranted by the Scriptures of the Old and New Testament; which is the true Word of God, and told them how many false Paths they should find, how they should find them, and what care they should have to shun them: If they took a false Way, what a trouble they should have in turning again, what danger if they went on, and of many doubts which the World would make without a cause, and how silent it would be in danger. Thus when I had written unto them of these things, I was at much Peace, Quiet and Contentment.

But as no Contentment in the World continueth long: So suddenly there arose

a

a new Care in my Mind, how this Scroul ſhould be kept for my Children, for they were too young to receive it, my ſelf too old to keep it, Men too wiſe to direct it, the World too wicked to endure it. Then in great Grief I looked up to Heaven, from whence I know cometh all Comfort; and looking up I ſaw a moſt Angelical Throne of Princely Peers, and peerleſs Princes prepared for Heaven, and yet by the Appointment of God were here to comfort us on the Earth: Then I perceived that this Throne was the Joy of England; *then I conſidered that the higheſt Blood had the loweſt Mind: Then I ſaw Humility looking downward, while the ſweet Slips of her Vertue grew upward; even then, Princely Lady, I beheld your mild and courteous Countenance: Which ſhewed your Heart was bent to do good to all. Wherefore, without Fear, and with much Faith, I adventured to make your Grace the Protrectreſs of this my Book, knowing that if you would but ſuffer your Name to be ſeen in it, Wiſdom would allow of it, and all the wicked Wind in the World could not blow it away. The Lord multiply his Graces, more and more on you, and vouchſafe unto you a*

do no leſs for them, than every Man would do for his Friend, which was to write them the right way that I had truly obſerved out of the Written Word of God, leſt for want of warning, they might fall where I ſtumbled, and then I ſhould think my ſelf in fault, who knew there were ſuch downfalls in the World, that they could hardly climb the Hill to Heaven without Help; and yet had not told them thereof. Wherefore I write them the right and ready Way to Heaven, well warranted by the Scriptures of the Old and New Teſtament; which is the true Word of God, and told them how many falſe Paths they ſhould find, how they ſhould find them, and what care they ſhould have to ſhun them: If they took a falſe Way, what a trouble they ſhould have in turning again, what danger if they went on, and of many doubts which the World would make without a cauſe, and how ſilent it would be in danger. Thus when I had written unto them of theſe things, I was at much Peace, Quiet and Contentment.

But as no Contentment in the World continueth long: So ſuddenly there aroſe

a

a new Care in my Mind, how this Scroul ſhould be kept for my Children, for they were too young to receive it, my ſelf too old to keep it, Men too wiſe to direct it, the World too wicked to endure it. Then in great Grief I looked up to Heaven, from whence I know cometh all Comfort; and looking up I ſaw a moſt Angelical Throne of Princely Peers, and peerleſs Princes prepared for Heaven, and yet by the Appointment of God were here to comfort us on the Earth: Then I perceived that this Throne was the Joy of England; *then I conſidered that the higheſt Blood had the loweſt Mind: Then I ſaw Humility looking downward, while the ſweet Slips of her Vertue grew upward; even then, Princely Lady, I beheld your mild and courteous Countenance: Which ſhewed your Heart was bent to do good to all. Wherefore, without Fear, and with much Faith, I adventured to make your Grace the Protrectreſs of this my Book, knowing that if you would but ſuffer your Name to be ſeen in it, Wiſdom would allow of it, and all the wicked Wind in the World could not blow it away. The Lord multiply his Graces, more and more on you, and vouchſafe unto you a*

numerous Posterity; in whom your Grace may receive much Joy and Comfort, and God's Church and true Religion, continual Defence and Propagation.

Your Graces

in all humble and

obſervant Duty,

D. L.

TO

To my beloved Sons,

GEORGE, JOHN, and WILLIAM LEIGH,

All things pertaining to Life and Godlineſs.

MY Children, God having taken your Father out of this Vale of Tears to his everlaſting Mercy in Chriſt, my ſelf not only knowing what a care he had in his life time, that you ſhould be brought up godlily; but alſo at his death being charg'd in his Will, by the love and duty which I bear him to ſee you well inſtructed and brought up in Knowledge: I could not chooſe but ſeek according as I was in duty bound, to fulfil his Will in all things, deſiring no greater Comfort in the World than to ſee you grow in Godlineſs, that ſo you might meet your Father in Heaven, where I am ſure he is: my ſelf being a Witneſs of his Faith in Chriſt, And ſeeing my ſelf going out of this World, and you but coming in, I know not how to perform this Duty ſo well, as to leave you

theſe

these few Lines, which will ſhew you as well the great deſire your Father had, both of your ſpiritual and temporal Good, as the care I had to fulfil his Will in this, knowing it was the laſt duty I ſhould perform unto him. But when I had written theſe things unto you, and had (as I thought) ſomething fulfilled your Fathers Requeſt, yet I could not ſee to what purpoſe it ſhould tend, unleſs it were ſent abroad to you; for ſhould it be left with the eldeſt, it is likely the youngeſt ſhould have but a little part in it. Wherefore ſetting aſide all Fear, I have adventured to ſhew my Imperfection to the View of the World, not regarding what Cenſure for this ſhall be laid upon me, ſo that herein I may ſhew my ſelf a loving Mother, and a dutiful Wife. And thus I leave you to the Protection of him that made you, and reſt till Death.

Your fearful, faithful

and careful Mother,

Dorothy Leigh.

Counſel to my Children.

MY Sons, the Readers, of this Book,
I do you now intreat
To bear with each miſplaced Word:
For why my Pains was great
To write this little Book to you,
(The World may think indeed)
As it will be at any time
For you the ſame to read.
But this I much and oft deſire,
That you would do for me,
To gather Honey of each Flower,
As doth the lab'rous Bee.
She looks not who did place the Plant,
Nor how the Flower doth grow;
Whether ſo ſtately upon aloft,
Or near the Ground below.
But where ſhe finds it, there ſhe works
And gets her wholeſom Food,
And bears it home, and lays it up,
To do her Country good;
And for to ſerve her ſelf at need,
When Winter doth begin,
When Storms and Tempeſts are without,
Then ſhe doth find within.
A ſweet and pleaſant wholeſom Food,
A Houſe to keep her warm,
A Place where ſafely ſhe may reſt,
And be kept from all Harm;

Except the Bee that idle is,
And ſeeks too ſoon for Reſt,
Before ſhe filled hath her Houſe
Whereby her State is bleſt.
And then as ſhe did reſt too ſoon,
Too ſoon ſhe Sorrow knows:
When Storms and Tempeſts are without,
Then ſhe her ſelf beſhrows;
She looketh out and ſeeth Death
Ready her to devour,
Then doth ſhe wiſh that ſhe had got
More of the wholeſom Flower.
For why, within her Store is ſpent
Before the Winter's paſt.
And ſhe by no means can endure
The ſtormy Winter's Blaſt.
She looketh out and ſeeth Death,
And finds no leſs within:
Then too too late for to repent
You ſee ſhe doth begin.
Therefore ſee you not idle be,
This I would have you know,
Be ſure ſtill that the Ground be good,
Wherein the Plant doth grow.
Then gather well and looſe no Time,
Take heed, now you do ſee;
Leſt you be unprovided found,
As was the idle Bee.

D. L

THE

The CONTENTS of this BOOK.

Chap.		Fol.
	THe occasion of writing this book was the consideration of the care of Parents for their Children	1
2	*The first cause of writing is a motherly affection*	2
3	*The best labour is for the food of the Soul*	4
4	*The second cause is to stir them up to write*	8
5	*The third cause is to move women to be careful of their Children*	9
6	*The fourth cause is to arm them against poverty*	ibid.
7	*The fifth cause is, not to fear death*	10
8	*The sixth cause is, to perswade them to teach their Children*	12
9	*The seventh cause is that they should give their Children good names*	14
10	*Reasons of giving good names to Children*	22
11	*Children to be taught betimes, and brought up gently*	24
12	*Choice of Wives*	25
13	*It is great folly for a man to mislike his own Choice*	27
14	*How to deal with servants*	29
15	*Patience is necessary for governours of Families*	31
16	*Means to further private prayer*	33
17	*Lets.*	ibid.
18	*Helps against the former Lets*	35
19	*To pray often*	36
20	*Not to neglect private prayer*	39

21 *Men*

21 *Men become worse for want of using good means* 41
22 *To lay hold on Christ, is the best thing in the world* 43
23 *What need there is to speak much of Christ* 44
24 *The unthankfulness of rich men a great sin,* 50
25 *How to read with profit* 51
26 *The pre-eminence of private prayer* 52
27 *The benefit of acquaintance with God* 53
28 *How long we have need of private prayer* 54
29 *Who pray privately* 55
30 *The way to rule our Corruptions* 57
31 *The benefit of the Holy Ghost* 62
32 *God accepteth weak prayers* 65
33 *No certain way of private prayers* 77
34 *Divers men troubled with divers sins* 78
35 *Be not hurt by a little temptation* 80
36 *Idleness and covetousness to be avoided* 86
37 *A dangerous let of prayer* 88
38 *Reasons of casting our care upon God* 99
39 *Against immoderate care* 105
40 *The poyson of outward things* 112
41 *Prodigality set out* 116
42 *Difference between an act and habit of sinning* 119
43 *The service of the Lords day ought to be publick* 122
44 *The honourable calling of Ministers stained by worldliness* 126
45 *The right use of goods* 141

THE

THE
Mothers Bleſſing.

CHAP. I.

The occaſion of writing this Book, was the conſideration of the care of Parents for their Children.

MY Children, when I did truly weigh, rightly conſider, and likewiſe perfectly ſee the great care, labour, travel, and continual ſtudy which Parents take to enrich their Children, ſome wearying their bodies with labour, ſome breaking their ſleep with care, ſome ſparing from their own Bellies, and many hazarding their Souls, ſome by Bribery, ſome by Simony, others by Perjury and a multitude by uſury; ſome ſtealing on the Sea, others begging by Land, portions from every poor Man, not caring if the whole Commonwealth be impoveriſhed, ſo their children be enriched: for themſelves they can

be content with meat, drink and Cloth, ſo that their children by their means may be made rich; always abuſing this portion of Scripture; *He that provideth not for his own Family is worſe than an Infidel*: ever ſeeking for the temporal things of this world, and forgetting thoſe things which be eternal. When I conſidered theſe things, I ſay, I thought good (being not deſirous to enrich you with tranſitory goods) to exhort and deſire you to follow the counſel of Chriſt: *Firſt, ſeek the Kingdom of God and his righteouſneſs, and then all theſe things ſhall be adminiſtred unto you.*

CHAP. II.

The firſt cauſe of writing is a Motherly Affection.

BUt, leſt you ſhould marvel, my Children, why I do not, according to the uſual cuſtom of Women, exhort you by words and admonitions rather than by writing; a thing ſo unuſual among us, and eſpecially in ſuch a time when there be ſo many godly Books in the world, that they mould in ſome Mens ſtudies, while their Maſters are mar'd becauſe they will not meditate upon them, as many mens Garments moth-eat in thier Cheſts, while their Chriſtian Brethren quake with cold

in the ſtreet for want of covering: know therefore that it was the Motherly affection that I bear unto you all, which made me now (as it often hath done heretofore) forget my ſelf in regard of you; neither care I what you or any ſhall think of me, if among many words I may write but one ſentence, which may make you labour for the ſpiritual food of the Soul, which muſt be gathered every day out of the Word, as the Children of *Irael* gathered *Manna* in the Wilderneſs. By the which you may ſee it is a labour: but what labour? a labour, without the which the ſoul cannot live. For as the Children of *Iſrael* muſt needs ſtarve except they gathered every day in the Wilderneſs and fed of it: ſo muſt your ſoul, except you gather the ſpiritual *Manna* out of the word every day, and feed of it continually: for as they by that *Manna* comforted their hearts, ſtrengthned their bodies, and preſerved their lives; ſo by this Heavenly Word of God you ſhall comfort your Souls, make them ſtrong in faith, and grow in true godlineſs: and finally preſerve them with great joy, to everlaſting life, through faith in Chriſt, whereas if you deſire any food for your Souls that is not in the written word of God your ſouls

die with it, even in your hearts and mouths, even as they that desired other food died with it in their mouth, were it never so dainty, so shall you, and there is no recovery for you.

CHAP. III.

The best labour is for the food of the soul.

OH my Children, is not this a comfortable labour? Our Saviour Christ saith, *Labour not for the meat that perisheth, but for the meat that endureth to everlasting Life:* and yet I see, and fear you shall see, how many there be that cross Christ in these words; nay rather cross themselves: for contrary to our blessed Saviour's Counsel, they labour for the Meat that perisheth, and in the mean time they loose the food of everlasting life. This (my beloved Sons, and dear Children) is the cause that maketh me so much to fear you, and those who hereafter shall come of you, because I see so many that regard not the words of our Saviour Christ, who came from the high Throne of God, and preached to us, and prayed for us, and took our flesh upon him, and kept us without sin, refusing no company, healing every sickness and disease, fed the hungry, gave pardon to every sinner that would but ask it, died for us, endured the pains of Hell for

for us: yea more than this, even in our fleſh he overcomes Sin, Death and Hell; yea more than this, alſo he carried our fleſh into Heaven, in the ſight of many, and and there kept it, and is become a Mediator for us in it; he joyned himſelf to us in our fleſh, as it is written, *He took our fleſh upon him*: He taught us to joyn our fleſh unto him by Faith, that *where he is, there we might be with him alſo*, and if we will not follow him that hath done all this for us, and much more than I can write or declare, how unthankful ſhall we ſhew our ſelves?

My dear Children, have I not cauſe to fear? The Holy Ghoſt ſaith by the Prophet, *Can a mother forget the child of her Womb*? Iſa. 59. 15. as if he ſhould ſay, is it poſſible that ſhe which hath carried her child within her, ſo near her, and brought it forth into the World with ſo much bitter pains, ſo many groans and creis, can forget it? Nay, rather, will ſhe not labour now till Chriſt be formed in it? Will ſhe not bleſs it every time it ſucks on her breaſt, when ſhe feells the blood come from her heart to nouriſh it? Will ſhe not inſtruct it in the youth, and admoniſh it in the Age, and pray for it continally? Will ſhe not be afraid that

the child which ſhe endured ſuch pain for; ſhould endure endleſs pain in Hell? Could St. *Paul* ſay unto the *Galatians*, that were but ſtrangers to him concerning the fleſh, only he had ſpent ſome time amongſt them, to bring them to the profeſſion of the Truth, from which he feared they would fall. And could he, I ſay, write unto them, *My little Children, of whom I do travel again in birth, until Chriſt be formed in you*? And can any man blame a Mother (who indeed brought forth her Child with much pain) though ſhe labour again till Chriſt be formed in them? Could St. *Paul* wiſh himſelf ſeparate from God for his Brethrens ſake? *Rom.* 9. 3. and will not a Mother venture to offend the world for her Childrens ſake? Therefore let no Man blame a Mother, though ſhe ſometime exceed in writing to her Children, ſince every Man knows that the love of a Mother to her Children is hardly contained within the bounds of Reaſon. Neither muſt you, my ſons, when you come to be of judgment, blame, me, for writing to you, ſince Nature telleth me, that I cannot long be here to ſpeak unto you, and this my mind will continue long after me in writing; and yet not my mind, but I ſeek to put you in mind of the word of our Saviour

our Chriſt, which ſaith, *Labour not for the meat that periſheth*, &c. John. 6. 17. Where you ſee that the food of the Soul is to be gotten by labour. *Why ſtand you here*; Mat. 20. 6. (ſaith Chriſt) Here is no time to be idle; they that will reſt with Chriſt in Heaven, muſt labour to follow him here on earth, *Bleſſed are the dead that die in the Lord, for they reſt from their labour*. Lev. 14. 13. Thus you ſee, if you will go to the place which Chriſt hath bought for you, you muſt labour to follow Chriſt; he laboured to get it for you, or elſe all your labour would have been as nothing: and now you muſt labour to lay hold on him, or elſe all your labour would be worth nothing. Many there be that labour the clean contrary way; for they leave Chriſt, and take hold of Traditions; and a number loyter, and by that means never get hold on Chriſt. And this is the cauſe why I write unto you, that you might never fly from him with the one, nor yet loyter with the other; but that you might learn to follow him, and to take hold of him in the written Word of God, where you ſhall find him (as Chriſt himſelf witneſſeth) and no where elſe. *Search the Scriptures for they teſtifie of me.* John. 5. 35. Labour therefore to come to Chriſt.

CHAP. IV.

The ſecond cauſe is to ſtir them up to write.

THE ſecond cauſe, my Son why I write unto you, (for you may think that had I had but one cauſe I would not have changed the uſual order of Women) is needful to be known and may do much good; for where I ſaw the great mercy of God toward you in making you men, and placing you amongſt the wiſe; where you may learn the true written Word of God, which is the path-way to all happineſs, and which will bring you to the chief City New *Jeruſalem*: and the ſeven liberal Sciences, whereby you ſhall have at leaſt a ſuperficial ſight in all things: I thought it fit to give you good example, and by writing to intreat you, that when it ſhall pleaſe God to give both Virtue and Grace with your Learning, he having made you men, that you may write and ſpeak the word of God without offending any, that then you would remember to write a book unto your Children, of the right and true way to happineſs, which may remain with them and theirs for ever.

CHAP. V.

The third cauſe is, to move Women to be careful of their Children.

THE third is to encourge Women (who I fear will bluſh at the boldneſs) not to be aſhamed to ſhew their infirmites: but to give men the firſt and chief place: yet let us labour to come in the ſecond; and becauſe we muſt needs confeſs that ſin entered by us into our poſterity, let us ſhew how careful we are to ſeek to Chriſt, to caſt it out of us, and our poſterity; and how fearful we are that our ſin ſhould ſink any of them to the loweſt part of the earth; wherefore let us call upon them to follow Chriſt, who will carry them to the height of Heaven.

CHAP. VI.

The fourth cauſe, is to arm them againſt poverty

THE fourth cauſe is to deſire you that you will never fear poverty, but always know it is the ſtate of the children of God to be poor in the World. Chriſt ſaith, *Ye ſhall have the poor with you always.* It may be he hath appointed you or yours to be of this poor number. Do not ſtrive againſt Chriſt, *It is as hard* (ſaith he) *for a rich man to enter into Heaven, as for a Ca-*

mel to go through the eye of a needle. Mat. 19. 44. St. James ſaith, *Wo be to you that are rich.* Jam. 5. 2. 3. St. Paul ſaith, *the deſire of mony is the Root of all evil.* 1 Tim. 16. 20. Which if it be true, as it is not to be doubted of, and you fear Poverty, then it doth neceſſarily follow, that you will deſire the root of all evil, which is Mony, and ſo become good for nothing. The fear of poverty maketh men run into a thouſand ſins, which nothing elſe could draw them to; for many fearing the cold ſtorms of poverty, which never laſt long, run on to the hot fire of Hell, which never hath an end. This matter requireth many words, for it is hard to perſwade the nature of Man from the fear of poverty? wherefore I will ſpeak more of that afterwards: only I now ſay, fear not to be poor with *Lazarur*, but fear a thouſand times to be rich with *Dives.*

CHAP. VII.

The fifth cauſe is not to fear Death.

THE fifth cauſe is to deſire you never to fear death, for the fear of death hath made many to deny the known truth, and ſo have brought a heavy judgment of God upon themſelves. A great reaſon why you ſhould not fear death, is becauſe you can by no means ſhun it, you muſt

muſt needs endure it: And therefore it is meet that you ſhould be always prepared for it, and never fear it. *He that will ſave his life*, ſaith Chriſt, *ſhall loſe it, and he that will looſe his life for my ſake, and Goſpels, ſhall find it.* Mat. 16. 20. Do not fear the pains of death, in what ſhape ſoever he comes: For perhaps thou ſhalt have more pains upon thy Bed, and be worſe provided to bear them, by reaſon of ſome grevious ſickneſs, than thou art like to feel, when God ſhall call the forth to witneſs his Truth. The only way not to fear Death, is always to be provided to die. And that thou mayſt always be provided to die, thou muſt be continually ſtrengthning thy faith with the promiſes of the Goſpel, *He that liveth and believeth ſhall not die, and though he were dead, yet ſhall he live.* Joh. 11. 25, 26. *Meditate in the Law of the Lord day and night* (as the Pſalmiſt ſaith) *Pſal.* 1. 2. and then thou ſhalt be fit to bring forth friut in due ſeaſon: then ſhalt thou be fit to ſerve God, thy King, and Country, both in thy life, and in thy death, and always ſhalt ſhew thy ſelf a good Member of Jeſus Chriſt, a faithful Subject to thy Prince, and always fit to govern in the Chriſtian Common-Wealth, and then thou mayſt faithfully and truly ſay, *Whe-*

ther

ther I live or dye I am the Lord's. Rom. 14. 18. But without continual meditation of the Word this cannot be done. And this was one of the chief cauſes why I write unto you, to tell you that you muſt meditate in the Word of God; For many read it, and are never the better, for want of Meditation. If ye hear the Word, and read it, without meditating thereon, it doth the Soul no more good than meat and drink doth to the body, being ſeen and felt, and never fed upon: For as the body will die, although it ſee meat; even ſo will the Soul, for all the hearing and reading of the Word, if that ye do not meditate upon it, and gather faith and ſtrength in it, and get hold of Chriſt; which if you do, Chriſt will bring you to the Kingdom of his Father; to which you can come by no means but by Faith in him.

CHAP. VIII.

The ſixth cauſe to perſwade them to teach their Childrem

THE ſixth reaſon is, to intreat and deſire you, and in ſome ſort to command you, that all your Children, be they Males or Females, may in their youth learn to read the Bible in their own Mother Tongue: for I know, 'tis a great

great help to true Godlineſs. And let none of you plead Poverty againſt this; for I know that if you be neither covetous, prodigal, nor idle, either of which ſins will let no virtue grow where they come, that you need not fail in this: but if you follow the commandment of the Lord, and labour ſix days, and keep the ſeventh holy to the Lord, and love him with all your heart, ſoul and ſtrength, you will not only be willing, but alſo able to ſee them all brought up to read the Bible. *Solomon* that was wiſe by the Spirit of God, ſaid, *Remember thy Creator in the days of thy youth*, Eccl. 12. and ye are alſo commanded to *write it upon the walls of your Houſes, and to teach it your Children*, Deut. 11. 19. 20. *I know* (ſaith God) *that* Abraham *will teach his Children, and his Childrens Children, to walk in my Commandments*; *Ge.* 18. 19. Alſo I further deſire you, becauſe I wiſh all well, and would be glad you ſhould do as much as could be in the Wilderneſs of the World, that if any ſhall at any time deſire you to be a witneſs in the baptiſing of their Child, that then you ſhall deſire the perſon ſo deſiring, to give you his faithful word, that the Child ſhall be taught to read, ſo ſoon as it can conveniently learn and that it ſhall ſo continue,

tinue, till it can read the Bible. If this will not be granted, you ſhall refuſe to anſwer for the Child, otherwiſe do not refuſe to be a witneſs to any: for it is a good Chriſtian Duty. Moreover, forget not, whether you anſwer for the Child or no, to pray that the Child baptized may receive the Holy Ghoſt, with all other Children of the Faithful, eſpecially when you are where a Child is baptized; for it is your duty to pray for the increaſe of the Church of God. *Pray for the Peace of* Jeruſalem (ſaith the Pſalmiſt) *let them proſper that love thee*, Pſalm 122. 9.

CHAP. IX.

The Seventh cauſe is, that they ſhould give their Children good names.

THE Seventh Cauſe is, to intreat you, that though I do not live to be a Witneſs to the baptizing any of your Children, yet you would give me leave to give Names to them all. For though I do not think any holineſs to be in the Name, but know that God hath his in every place, and of every Name; yet I ſee in the Bible, it was obſerved by God himſelf, to give choice Names to his Children, which had ſome good ſignification. I think it good therefore to name your Children, after the names of the Saints

of

of God, which may be a means to put them in mind of ſome vertues which thoſe Saints uſed; eſpecially when they ſhall read of them in the Bible: And ſeeing many are deſirous to name both there own Children, and others after their own Names, this will be a means to increaſe the Names of the Saints in the Church, and ſo none ſhall have occaſion to miſlike his Name, ſince he beareth the Name of ſuch a Saint, as hath left witneſs to the world, that he lived and died in the true Faith of Jeſus Chriſt. The Names I have choſen you are theſe, *Philip*, *Elizabeth*, *James*, *Anna*, *John* and *Suſanna*. The Virtues of them that bore thoſe Names, and the cauſes why I choſe them, I let paſs, and only mean to write of the laſt Name, *Suſanna* [*The ſtory of* Suſanna *though it be not Canonical, nor to be equalled to thoſe Books that are, yet it may be true and of good uſe as many other Hiſtories written by Men are.*] famous'd through the World for Chaſtity; a Virtue which always hath been, and is of great account, not only among the Chriſtans and People of God, but even among the heathens and Infidels; inſomuch that ſome of them has written, that a Woman that is truly Caſt, is a great partaker of all other Vertues, and contrariwiſe, that the Woman that

that is not truely Chaſt, hath no Virtue in her. The which ſaying, may be well warranted by the Scipture: for who is truly chaſt, is free from Idleneſs and from all vain delights, full of humility, and all good Chriſtian Vertues; whoſo is chaſt is not given to pride in Apparel, nor any vanity, but is always either reading, meditating or practiſing ſome good thing which ſhe hath learned in the Scripture. But ſhe that is unchaſt is given to be idle; or if ſhe do any thing it is for Vain-Glory, and for the Praiſe of Men, more than for any humble, loving and obedient heart that ſhe beareth unto God and his Word, who ſaid, *Six days ſhalt thou labour*, *Exod:* 20. 9. and ſo left no time for idleneſs, pride or vanity, for in none of theſe is there any holineſs. The unchaſt Woman is proud, and always decking her ſelf with vanity, and delights to hear the vain words of Men, in which there is not only vanity, but alſo ſo much wickedneſs, that the vain words of Men, and Women's vainneſs in hearing them, have brought many Women to much ſorrow and vexation, as woful experience hath and will make many of them confeſs. But ſome will ſay, *Had they only lent an ear to their words, they had done well enough.*

To

To anſwer which, I would have every one know, that one ſin begetteth another; The Vain words of the man and the idle ears of the Woman beget unchaſt thoughts oftentimes in the one, which may bring forth much wickedneſs in them both.

Man ſaid once, *The Woman which thou gaveſt me, beguiled me, and I did eat, Gen.* 3. 2. But we Women now may ſay, that Men lie in wait every where to deceive us as the Elders did deceive *Suſanna.* Wherefore let us be as ſhe was, chaſt, watchful and wary, keeping company with maids. Once *Judas* betrayed his Maſter with a Kiſs, and repented it; but now Men like *Judas*, betray their Miſtreſs with a Kiſs, and repent it not, but laught and rejoyce that they have brought ſin and ſhame to her that truſted in them. The only way to avoid all which, is to be chaſt with *Suſanna*, and being Woman, to imbrace that Virtue, which being placed in a Woman, is moſt commendable.

An unchaſt Woman deſtroyeth both the body and the Soul of him ſhe ſeemeth moſt to love, and it is almoſt impoſſible to ſet down the miſcheifs which have come through unchaſt Women. *Solomon* ſaith that *Her ſteps leads to Hell. Pro.* 2. 18.

Where-

Wherefore bring up your Daughters as *Suſanna's* Parents brought up her: Teach them the Law of the Lord continually, and always perſwade them to imbrace this Vertue of Chaſtity.

It may be that ſome of you will marvel, ſince I ſet down Names for the imitation of their Vertues that bore them, why I placed not *Mary* in the firſt place, a Woman Vertuous above all other Women. My reaſon was this, becauſe I preſumed, that there was no Woman ſo ſenceleſs as not to look what a bleſsing God hath ſent to us Women, through that gracious Virgin, by whom it pleaſed God to take away the ſhame which *Eve* our Grandmother had brought to us: For before Men might ſay, The Woman beguiled me, and I did eat the poyſned fruit of Diſobedience and die; but now Man may ſay, if he ſay truly, the Woman brought me a Saviour, and I fed on him by Faith and live. Here is this great and woful ſhame taken from Women, by God working in a Woman; Men claim no part in it; the ſhame is taken from us, and from our poſterity for ever. *This ſeed of the Woman hath taken down the Serpents head:* And now whoſoever can take hold of the ſeed of the Woman by faith, ſhall ſurely live

live for ever. And therefore all Generations ſhall ſay, that ſhe was bleſſed who brought us a Saviour, the fruit of obedience, that whoſoever feedeth of ſhall live for ever: And except they feed of the ſeed of the Woman they have no life. *Joh.* 6. 53. Will not therefore all Women ſeek out this great Grace of God, that by *Mary* hath taken away the ſhame which before was due unto us ever ſince the Fall of Man.

Mary was filled with the Holy Ghoſt, and with all Goodneſs, and yet is called the Bleſſed Virgin: As if our God ſhould (as he doth indeed) in brief comprehend all other Vertues under this one of Chaſtity, wherefore I deſire that all Women, what name ſoever they bear would learn of this bleſſed Virgin to be chaſt; for though ſhe were more repleniſhed with Grace than any other, and more freely beloved of the Lord, yet the greateſt Title that ſhe had was, *That ſhe was a bleſſed and pure Virgin*; which is a great cauſe to move all Women, whether they be Maids or Wives, (both which Eſtates ſhe honoured) to live chaſtly; to whom for this cauſe God hath given a cold and temperate Diſpoſition, and bound them with theſe Words, *Thy Deſires ſhall be ſubject to thy Husband*: *Gen.* 3. 15.

As

As if God in mercy to Women ſhall ſay, You of your ſelves ſhall have no Deſires, only they ſhall be ſubject to your Husband: which hath been verified in Heathen Women; ſo as it is almoſt incredible to be believed; for many of them before they would be defiled, have been careleſs of their Lives, and ſo have endured all thoſe Torments that Men could deviſe to inflict upon them, rather than they would loſe the name of a modeſt Maid, or a chaſt Matron. Yea, and ſo far they have been from conſenting to any Immodeſty, that if at any time they have been raviſhed, they have either made away themſelves, or at leaſt have ſeperated themſelves from company, not thinking themſelves worthy of any Society, after they have once been defloured, though againſt their wills. Wherefore the Woman that is infected with the ſin of uncleanneſs, is worſe than a Beaſt, becauſe it deſireth but for nature, and ſhe to ſatisfie her corrupt luſts.

Some of the Fathers have written, that it is not enough for a Woman to be chaſt, but even ſo to behave her ſelf that no Man may think or deem her to be unchaſt: We read that in the Primitive Church, when there were Wars between the Chriſtians and the Pagans, if at any time the Pagans had

had got Victory, that then they would ſeek to deflour the Virgins; to the which ſin, before the Chriſtians would yield, they would continually lay violent Hands upon themſelves, inſomuch that the Doctors of the Church were oftentimes conſtrained to make divers Sermons and Orations to them, to diſſwade them from that cruelty which they inflicted upon themſelves, rather than they would ſuffer themſelves to be defloured: Such a diſgrace did they think it to have but one ſpot of uncleanneſs: and yet none of theſe were ſo holy as this *Mary*, this pure and undefiled Virgin.

Some godly and reverend Men of the Church have gathered this, that there were five Women of great Vertue in the time of the Law, the firſt Letters of whoſe names do make her whole name: To ſhew that ſhe had all their Virtues wholly combined in her, as namely, *Michal*, *Abigail*, *Rachel*, *Judith* and *Anna*.

She was as faithful to her Husband as *Michal*, who ſaved her Husband *David* from the Fury of *Saul*, although he were her Father, and her King, not preferring her own Life before the Safety of her Husbands. 1 *Sam.* 19. 12. She was as wiſe as *Abigail*, who is highly commended for her Wiſdom: 1 *Sam.* 25. 3. Amiable in the ſight

ſight of her Husband, as *Rachel*: *Gen.* 29. 18. Stout and magnanimous in the time of trouble, as *Judeth*: 1 *Sam.* 10. 11. Patient and zealous in prayer, as *Anna*. Seeing then, that by the one name many virtues are called to remembrance, I think it meet that good Names be given to all Women, that they might call to mind the Virtues of thoſe Women, whoſe names they bear: but eſpecially above all other moral Virtues, let Women be perſwaded by this Diſcourſe to imbrace Chaſtity, without which we are meer Beaſts, and no Women.

CHAP. X.

Reaſon of giving good Names to Children.

IF ye ſhall think me too tedious about the naming your Children; I tell you that I have ſome reaſons for it, and the firſt is this, to make them read in the Bible the things which are written of thoſe Saints and learn to imitate their Virtues. Secondly, becauſe many have made a God of the Virgin *Mary*, the Scripture warranting no ſuch thing, and have pray'd to her though there they ſhall find that ſhe was a Woman; yea, and a comfort to all Women; for ſhe hath taken away the reproach which of right belongeth unto us; and

th

the ſeed of the Woman we are all ſaved. It was therefore fit I ſhould ſpeak largely of that name. Thirdly, ſeeing many have heretofore, and now do make Images of Saints, to put them in mind of the Saints, and ſo by little and little have at laſt worſhipped the works of their own Hands for fear of forgetting the Saints, have forgotten the ſecond Commandment; I thought it better to have you remember them by hearing their names, and by reading what they taught us in the Scripture, and how they led their lives, than by looking upon a painted piece of Paper or carved Stone. And this by the way may be marvelled at, that they which love to worſhip Images, never love to name their Children after the names of the Saints. for if they had ſo done, by this time we ſhould have had no other names but *Matthew*, *Mark*, *Luke*, *John*, *Timothy*, and ſuch as followed Chriſt faithfully. Then *Moſes* and his Mildneſs would be more talked off; *Samuel* and his obedience would be more ſought after; *Abraham* and his Faithfulneſs would be more followed. Laſtly, this I will tell you, that there is no Man but will be aſhamed to do any thing which ſhall diſgrace the good name, after which he is called; as if one ſhould ſay is this a *Moſes*?

ſes? is this an *Elias*? and hath ſuch qualities as theſe?

CHAP. XI.

Children to be taught betimes, and brought up gently.

I Am further alſo to intreat you, that all your Children may be taught to read, beginning at four years old, or before, and let them learn till ten, in which time they are not able to do any good in the Common-wealth, but to learn how to ſerve God, their King, and Country by reading. And I deſire, intreat, and earneſtly beſeech you, and every one of you, that you will have your Children brought up with much gentleneſs and patience. What diſpoſition ſoever they be of, gentleneſs will ſooneſt bring them to virtue; for frowardneſs and curſtneſs doth harden the heart of a Child, and maketh him weary of virtue. Among the froward thou ſhalt learn frowardneſs; let them therefore be gently uſed, and always kept from Idleneſs, and bring them up in the Schools of Learning, if you be able, and they fit for it. If they will not be Scholers, yet I hope, they will be able by Gods grace, to read the Bible, the Law of God, and be brought to ſome good Vocation or calling of life, *Solomon* ſaith

Teac

Teach a Child in his Youth the trade of his life, and he will not forget it, nor depart from it when he is old. Prov. 12 6.

CHAP. XII.

Choice of Wives.

NOw for your Wives, the Lord direct you, for I cannot tell you what is beſt to be done; our Lord ſaith, *Firſt ſeek the Kingdom of God and his righteouſneſs, and all things elſe ſhall be miniſtred unto you.* Firſt, you muſt ſeek a godly Wife that ſhe may be a help to you in godlineſs; for God ſaid, *It is not good for Man to be alone, let him have a help meet for him.* Gen. 2, 18. And ſhe cannot be meet for him except ſhe be truly godly, for God counteth that Man is alone ſtill, if his wife be not godly: If I ſhould write unto you how many the Scripture maketh mention of, that have been drawn to ſin, becauſe they married ungodly Wives, it would be tedious for you to read.

The World was drowned becauſe Men married ungodly Wives. Gen. 6. 23. *Solomon* who was not only the wiſeſt Man that ever was, but was alſo mightily endued with the Spirit of God, by marrying Idolatrous Women, fell (for the time) to Idolatry: 1 *Kings* 12. 4. Never think to ſtand, where *Solomon* fell. I pray God

that neither you nor any of yours may at any time marry with any of thoſe which hold ſuch ſuperſtitions as they did, or as ſome do now: as namely, to pray to Saints, to pray in Latin, to pray to go to Purgatory, *&c.* Let not riches or money bring your poſteriry to this kind of Tradition. The beloved Apoſtle of Chriſt ſaith, *Love not the world nor the things that are in the world*; for he knew well that a little that a Man loveth not, would ſuffice him; little with a godly Woman is better than great riches with the wicked. *Rebecca* ſaith, *I ſhall be weary of my life, if* Jacob *take a Wife of the daughters of* Heth, as if ſhe would ſay if my ſon marry an ungodly Wife, then all my comfort of him and his is gone, and it will be a continual grief to me, to ſee him in league and friendſhip amongſt the wicked. If ſuch ſhame and ſin cometh upon my Son, as can by no means be helped nor by no means comforted, what availeth it me then to live?

Be not unequally yoked (ſaith the Holy Ghoſt.) It is indeed unequal, for the godly and ungodly to be united together; that their hearts muſt be both as one, which can never be joyned in the fear of God & faith of Chriſt. Love not the ungodly; marry with none except you love her, and be

not changeable in your love: Let nothing after you have made your choice, remove your love from her; for it is an ungodly and very fooliſh thing for a Man to miſlike his own choice, eſpecially ſince God hath given a Man much choice amongſt the godly; and it was a great cauſe that moved God to command his to marry with the godly, that there might be a continual agreement between them.

CHAP. XIII.

It is a great folly for a Man to miſlike his own choice.

METhinks I never ſaw a Man ſhew a more ſenſleſs ſimplicity, than in miſliking his own choice, when God has given a Man almoſt a world of Women to to chuſe him a Wife in. If a Man have not wit enough to chooſe him one whom he can love to the end, yet methinks he ſhould have diſcretion to cover his own folly; but if he want diſcretion methinks he ſhould have policy, which never fails a Man, to diſſemble his own ſimplicity in this caſe. If he want wit, diſcretion and policy, he is unfit to marry any Woman.

Do not a Woman that wrong, as to take her from her friends that love her, and after a while to begin to hate her. If ſhe have no friends yet thou knoweſt not,

but that ſhe may have a Husband that may love her. If thou canſt not love her to the end, leave her to him that can.

Methinks my ſon could not offend me in any thing, if he ſerved God, except he choſe a Wife that he could not love to the end; I need not ſay, if he ſerved God, for if he ſerved God, he would obey God, and then he would choſe a godly Wife and live lovingly and godlily with her, and not to do as ſome Men, who taketh a Woman to make her a companion and fellow, and after he hath her he makes her both a ſervant and drudge. If ſhe be thy Wife, ſhe is always too good to be thy ſervant, and worthy to be thy fellow. If thou wilt have a good Wife, thou muſt go before her in all goodneſs, and ſhew her a pattern of all good Virtues, by thy godly and diſcreet life, and eſpecially in patience according to the council of the Holy Ghoſt; *Bear with the Woman as with the weaker Veſſel.* 1 *Pet.* 7. 3. Here God ſheweth that it is her impefection that honoureth thee, and that it is thy perfection that maketh thee to bear with her; follow the council of God therefore and bear with her, God willed a Man *to leave Father and Mother for his Wife.* Gen. 2. 3. This ſheweth what an excellent love God did appoint to be between

between Man and Wife. In truth I cannot by any means ſet down the excellency of that love; but this I aſſure you, that if you get Wives that be godly, and you love them, you ſhall not need to forſake me; whereas if you have Wives that you love not, I am ſure I will forſake you. Do not your ſelves that wrong, as to marry a Woman that you cannot love; ſhew not ſo much childiſhneſs in your Sex, as to ſay, you loved her once, and now your mind is changed? If thou canſt not love her for the goodneſs that is in her, yet let the grace that is in thy ſelf move thee to do it: And ſo I leave thee to the Lord, whom I pray to guide both thee and her with his Grace, and grant that you may choſe godly and live happily, and die comfortably through Faith in Jeſus Chriſt.

CHAP. XIV.

How to deal with Servants.

YEt one thing I am to deſire you to do at my requeſt, and for my ſake, and tho' it be ſome trouble to you to perform it, yet I aſſure my ſelf you will do it. If God ſhall at any time give you, or any of you, a ſervant or ſervants, you ſhall ask them if they can read; if they cannot, you ſhall at my requeſt, teach them or cauſe them to be taught, till they can read the

ten commandments of Almighty God. And then you ſhall perſwade them to practiſe by themſelves, and to ſpend all their idle time in reading, that ſo they may come the better to know the will of God written in his Word. Remember, your Servants are God's Servants as well as yours: If they be not, ſay as *David* ſaid, *There ſhall not an ungodly perſon dwell in mine Houſe: He that loveth or maketh lies, ſhall depart out of my ſight:* Pſal. 101. 7. It is not for you by my means, to keep any ungodly, prophane, or wicked perſon in your houſe, for they bring a curſe upon the place wherein they are, and not a bleſſing, neither will they be taught any goodneſs; but you muſt keep thoſe that be tractable and willing to ſerve God, that he may bleſs you and your houſhold. For God doth not delight in that Maſter that will ſuffer his ſervant to blaſpheme his name, or miſ-ſpend his Sabbaths: *Exod.* 20. For God commanded the Maſter that he ſhould ſee his ſervants keep holy the Lords day, and if he keep that day holy, he will learn to ſpend all the other days in the week well in following the duties of his Calling. I pray you keep the ſervants of God; and then remember they are your Brethren: uſe them well and be as ready to do

do them good, as to have their ſervice. Be not chiding for every trifle, for that will hinder good living and nothing enrich you. Be careful that they be godly, for *Godlineſs hath the promiſe of this preſent life, and of the life to come.* 1 Tim. 4. 8. *Godlineſs is great riches, if a Man be contented with what he hath: For we brought nothing with us into the World, neither ſhall carry any thing out of the world: If we have food and raiment, let us be therewith content.*

CHAP. XV.

Patience is neceſſary for Governours of Familes.

LIve godlily and patiently in your houſe; if you cannot be patient, never think to live godlily; for if Satan ſee you of a froward mind, he will ſoon find matter enough to ſet you on work. Pray faithfully with your ſervants twice a day, and live ſo godlily, that you may be an example to them to follow you.

Pray often privately, faithfully and zealouſly unto God, in the name of Chriſt, ſo it may well be warranted by his Word, for that is a true mark of the Child of God. Many hear the Word, as our Saviour witneſſeth, but few follow it. *Mat.* 7. 14. Many pray openly, as the Phariſees did to be ſeen of Men; but Chriſt

ſaith, they have their reward. *Mat.* 6. 16. This was not becauſe Chriſt miſliked publick prayer, but becauſe he ſaw their hearts, and ſo knew that they prayed more to be ſeen of Men than for any true faith they had in him. Chriſt ſaith, *When two or three be gathered together in my Name, I will be with them.* Mat. 18. 20. And this merciful promiſe is enough to make any Man to pray; for though he do it very weakly and coldly, yet he ſheweth his humility and obedience to God, and confeſſeth his own weakneſs, and calleth to God for his aſſiſtance and grace to ſerve him. One is alſo helped by the prayer of another, and the weaker is made partaker of the prayers of the ſtronger; for Chriſt taught us to pray one for another: Forgive us our treſpaſſes. When Chriſt ſaith, *If two or three be gathered together in my Name, I will be with them:* He doth not ſay with ſome of them, but *I will be with them*, that is, with all of them that are joyned together in my name: Though ſome be weaker, and ſome be ſtronger, yet they all ſhew their obedient hearts, and God will accept them in Chriſt. And this is a great means to ſtir up their hearts to prayer; for it is the hardeſt thing that is, for any Man to perform rightly, truly and faithfully.

CHAP.

CHAP. XVI

Means to further private prayer.

NOw all things are to be uſed, that are means to ſtir us up to private prayer, and all things are to be ſhunned that hinder us from it. Thoſe things that may further us to it, are hearing the Word, reading it, praying publickly, and being in company with others when they pray: For all theſe help to increaſe and ſtrengthen Faith, and without Faith it is impoſſible to pray aright, either publickly or privately, or to take hold of the promiſes of God in Chriſt, believing that our prayers ſhall be accepted and granted, ſo far forth as ſhall be to Gods glory and our good; and the true ſervant of God will never deſire more than he knoweth by Faith in Chriſt (which he hath learned by the promiſes of the Goſpel) that he ſhall have.

CHAP. XVII.

Lets.

THere be many things that will hinder both Men and Women from this duty. The Devil will do what he can to hinder us, the world is our hindrance continually; and a Mans own friends are oftentimes hinderances too; yea, a Mans own nature will never be willing to talk with

God: For by nature we run away from him with *Adam*, and rather hide our ſelves with fig-leaves, and excuſes, than come to God, and fall down before him on our Faces, confeſs our ſins, acknowledge our unworthineſs, crave pardon for Chriſts ſake of God for all our tranſgreſſions. Yet *Adam* had more cauſe to run away than we have, and we have more cauſe a great deal to come to God than he had; for he knew not then that God would call him back again, and give him his pardon in Chriſt, who ſhould tread down the head of the Serpent, which beguil'd him: But we know that God hath called *Adam* and all his poſterity, and given him pardon in Chriſt, if they will come and ask it in faith and repentance. He therefore that doth not often and privately fall down and humble himſelf before God, and confeſs his own ſins, craving pardon in Chriſt, and by faith applying the promiſes of God to himſelf, hath great cauſe to fear that his heart is not true and right before God. And therefore if thou canſt not pray privately, or feeleſt thy ſelf cold in prayer, for to help thy ſelf, thus thou ſhalt do.

CHAP.

CHAP. XVIII.

Helps againſt the former lets.

EVery morning ſo ſoon as thou canſt (for the ſooner the better) before the World get hold on thee, either with profit or pleaſure (for thoſe are the Devils baits) or before thou feedeſt thy Body (for the Body is a great deal more ſubject to the ſpirit, when it is not pampered nor fed at his own will;) *Luke* 18. 13. then, I ſay, go into ſome private place and fall down on thy face, as the Publican did, and ſet thy ſelf afar off, and ſay, *God be merciful to me a ſinner*: O Lord I acknowledge that I cannot pray, Pardon me dear Father, for Jeſus Chriſt his ſake, quicken me with thy holy Spirit: Give me Faith to call upon thee: and I beſeech thee graciouſly to remember thy promiſe, which ſayeſt, *Come unto me all ye that labour, and are heavy laden, and I will eaſe you.* Mat. 11. 18. O Lord! I am loaden with my ſins, and againſt all reaſon they keep me from ſeeking pardon for them, and grace to ſhun them. Good Father, for Chriſt his ſake remove my ſins far from me, and give me faith in the Son, which may aſſure me, that thou doſt accept of me, as of thy Servant in him. And although I be moſt unworthy in my ſelf,

yet

yet by thy promiſes in Chriſt which ſhall never fail, I pray thee accept me.

Furthermore for the better ſtirring thee up to pray, read ſome Chapters of the Teſtament, as namely, the ſixth of Saint *Matthew*, or ſome other, wherewith thou mayeſt hear the promiſes of God in Chriſt to ſtrengthen thy Faith.

Take heed of Idleneſs and ſlothfulneſs, which is a great hinderance. I know that all ſins are hinderances to prayer; but idleneſs, and following the World either for profit or pleaſure are wonderfully mighty ones.

CHAP. XIX,

To Pray often.

NEver make account of thy ſelf as a diligent ſervant of God, if thou doſt not twice a day (at the leaſt) come privately to God, and acknowledge thine infirmities, and confeſs that thou canſt not pray, and deſire God to give thee grace to do it faithfully: When thou feeleſt a motion to pray, do not over-ſlip it for any cauſe in the World, for thou knoweſt not what graces or bleſſings God means to beſtow upon thee at that time; for it is the Spirit of God calling thee; and therefore find no delays, but go: For the nature of Man, of it ſelf, will never be

be ſtirred to private prayer: But howſoever thou doeſt, be thou Maſter, or be thou Servant, be thou at home, abroad, or in what condition or place ſoever thou be, do not ſleep at night till thou haſt humbled thy ſelf before God on thy knees in prayer: For night is a time when the World leaves a Man (as it were) for a while, and when the World leaves him, the Devil hath not ſo much power over him. For the World is a great inſtrument of the Devil to work by; therefore when the World is aſleep (as it were) the Devils power is weakned, and then beſure thou prayeſt to God to deliver thee from the World; the World is like *Pharoah*, which By no means would ſuffer the Children of Iſrael to go ſerve the Lord; ſo doth the World, if it know that thou goeſt to ſerve God, it will bring thee back again, if it be poſſible: and therefore it is beſt to pray privately, although thou do it but weakly; for within a while this weak prayer will ſtrengthen greatly thy faith. Pray when the world is aſleep, for as ſoon as it is awake, it will cry and call on thee, (as *Pharoah* did to the *Iſraelites*) to attend it. I will bring thee more work ſtill, as he did to them. And as the Tyrant told the Iſraelites, that they ſhould go and ſerve their

their God; but when the time came he would not let them, but found imployment for them: even ſo will the world do by any that will believe it; it will promiſe at ſuch a time thou ſhalt ſerve God; and when ſuch a thing is done, thou ſhalt go pray; but when the time come, it will find more work for him ſtill, and will not let him go. *Pharoah* is the very figure of the Devil, and the Devil calleth himſelf the God of this World; and if the Devil hath to do with this World, as no doubt but he have, then it is certain that the World will never give us leave to ſerve God. Our own nature is as the nature of the *Iſraelites*, for they had rather have tarried with *Pharoah*, who was the very Image of the Devil, and been his ſlaves ſtill, than to have gone thorow the Red-ſea and the Wilderneſs to the promiſed Land of *Canaan*, which was the figure of Heaven; *Numb.* 1. 15. and even ſo had we rather be ſlaves and drudges in this World, which will take all from us, and caſt us to the Devil, (as *Pharoah* would have done by the Children of *Iſrael*) than we will leave the World and all his baits, and go to our God every day, and humble our ſouls at his foot, and confeſs our ſelves to be weak in faith, and acknowledge our frailty: and

and call earneſtly for the help of God to overcome the World for us to ſtrengthen us by his power, againſt the Devil, the World and our frailty, and wicked fleſhly Luſts, and yet except we do call continually to God for his grace and help, we can no more overcome theſe, than the Children of Iſrael could over-come *Pharoah*, or go through the Red-Sea without drowning: for it was God that overcame *Pharoah* for them, and alſo all their Enemies, and delivered them out of the Red-Sea: and ſo it muſt be God that muſt overcome the Devil, and all the Enemies in the World, and deliver thee, that thou ſink not in the Sea of thine own ſins.

CHAP. XX.

Not to neglect private prayer.

WHerefore I deſire you, and every one of yours to the Worlds end, that whatſoever ſervice of God you omit, you do not neglect private Prayer; for many may hear the Word of God, as *Adam* did, and diſobey it preſently after: and ſome hear the Word of God, as *Adam* did after his fall, and had rather be further off, as he had then. But private Prayer is, to offer thy ſelf and ſervice to God, confeſſing

feſſing thine own imperfections, and to call to God for his aſſiſtance. Now when a ſinner by himſelf calleth his own ways to remembrance and confeſſeth his particular ſins, then he ſeeth what ſin his own nature is moſt ſubject unto, and prayeth earneſtly againſt that ſin wherewith he is moſt infected, and confeſſeth his own weakneſs, and wondereth at himſelf that he is not able to overcome that one ſin, as well as he can ſome other ſins of as great force. The reaſon is this, the nature of man is wholly corrupted with ſin, and is good for nothing; as the earth is fit to bring forth nothing but weeds, except it be digged and dreſſed, and continually laboured and weeded: yet one weed or other will grow in ſome part of the earth by nature, which will not grow in another part though it be ſown there, but ſome other weed will grow there, that is ill; and one weed over-growing the ground, is able to make it unprofitable for any thing: ſo one ſin will rule where another will not, and that one overrunning there, is able to make thee an unprofitable member of the Church; therefore thou muſt labour by private prayer to over come it.

CHAP. XXI.

Men become worſe for want of uſing good means.

MOreover, as a Garden if it be twenty years kept with digging, watering and weeding, and then be let but two years alone, it will become unprofitable, ſavage and of no reſpect: even ſo, if thou doſt in thy youth, or many years uſe private prayer, and hearing of the Word preached, and publick Prayer and Faſting, and all good means to keep thy earthly Body in ſubjection; yet if thou becomeſt negligent and careleſs but a while, it will ſoon become ſavage and wild, and conſequently an unprofitable member of Chriſt his Church, or rather manifeſt thy ſelf to be no member, as the earth will be no Garden: and therefore you muſt have a continual care of your ſelves. It is not for a ſmall matter that you muſt have this care, but for a great and moſt glorious Kingdom which laſteth for ever, where thou ſhalt enjoy the ſweet and loving preſence of Almighty God, and be a member of Jeſus Chriſt, in the Kingdom of Heaven, for ever world without end. Then neither Satan, nor the World, nor thy own fleſh ſhall be able one minute to trouble thee, if through faith in Chriſt, by continual prayer,

er, thou once getteſt thither. Neither is it to ſhun a little danger, that you muſt be thus watchful and wary of your ſelves, as was drowning in the Red-Sea, which was a figure of Hell: but it is to avoid burning in Hells torments for ever and ever; and being joyned to the Devil, and all his wicked ſpirits for ever, there to be tormented and never have reſt: and this will be more than a thouſand millions of pains, to thoſe that ſhall enter into thoſe torments, to think that God hath offered ſo merciful a means, as to ſend his own Son to endure thoſe pains for them, that they might never have left them, and ſent them his Word, and willed them to follow that, and that ſhould teach them to follow Chriſt, and Chriſt ſhould bring them to Heaven; and if that the Devil, the World and the Fleſh, did lay blocks in their ways, more than they could remove, that then they ſhould call upon him, and he would help them over, and make the way in time more plain and eaſie for them, and yet they would not take a little pains here, to keep them from endleſs pains of Hell fire. Oh how will they be tormented, when they know that there will never be an end of their perpetual miſery? what would they not give? nay, they have nothing to give,

for

for the World hath deceived them, and hath taken all things from them; but what pains would they not take to follow our Saviour now if they might? Pains! nay, they would think it a great pleaſure, and wonder greatly at themſelves, that they ever could think it pains, when indeed it is moſt pleaſant and moſt comfortable, the moſt profitable and moſt delightful, yea, & the moſt contented thing in the World.

CHAP. XXII.

To lay hold on Chriſt is the beſt thing in the World.

IT is the moſt pleaſing thing, becauſe it brings ſo ſweet contentment to the ſoul, mind and conſcience of a Man, that nothing can offend it. It is the moſt comfortable thing, in regard, it ſo comforteth and ſtrengtheneth the heart, that nothing can grieve it. It is moſt profitable, for it getteth an everlaſting Kingdom to thoſe that uſe it. It is moſt delightful, for it bringeth joy to the whole man. It is moſt contenting, for no croſs in the World can diſcontent it. When as the World on the contrary ſide, are never content, never quiet, never feel joy in their hearts, though they langh, their hearts are not quiet, for *there is no peace to the ungodly. Iſa.* 38. 22. And this is the cauſe that they ſeek

ſeek ſo much for paſtime, and ſit up in the night ſwilling and drinking until they feel ſleep call them to bed; and then they lie down like brute beaſts, never regarding the miſ-ſpending of their time, nor calling for grace to ſpend the reſt of their days better; and yet for all this, in the dark, they often feel diſcontent in their minds, becauſe they do follow the Devil that wicked Serpent, which will torment them, and he begins to torment them here, and yet they will ſerve him. On the contrary, thoſe that ſerve God, and follow Chriſt, and every night reconcile themſelves unto him, and confeſs their own weakneſs, and pray Chriſt their Saviour to defend them that night, and evermore, they feel much comfort in their hearts: for Chriſt begins the comfort here, *I laid me down in peace, and roſe again* (ſaith *David*) *and the Lord ſuſtained me*, *Pſal.* 3. 5. So they which ſerve God, and follow Chriſt, are in peace, for the Lord ſuſtaineth them.

CHAP. XXIII.

What need there is to ſpeak much of Chriſt.

IT may be you marvel, my Sons, why I write ſo much of Chriſt. Marvel not why I write; for I wonder that every one which hath heard of him, doth not write what Chriſt hath done for us. For was it not

not a great wonder, that the only begotten Son of God ſhould come down from Heaven, and take our fleſh upon him, and keep it without ſin, and ſuffer himſelf to be buffeted, and alſo to have his face ſpit on, and to be moſt ſpitefully crowned with a Crown of Thorns? And being without ſin, he bare all our ſins upon him, and having never offended God, he bare all the Wrath of God, and endured the pains of Hell for us, which was due unto us for our ſins, and he hath overcome ſin, death and Hell for us, and aſcended into Heaven to prepare us a place there. And yet he left us not thus, but he left his Will and Teſtament, to direct us the right way how to come unto him: And yet he did more for us than this, he promiſed that he would be with us unto the Worlds end, and whenſoever we wanted his help, do but call upon him, and he would help us. *Mat.* 18.26. And yet he did more for us, he ſent Preachers to call upon us, and to put us in remembrance of thoſe benefits, and to direct us the right way to Heaven, to himſelf. And what promiſes he hath made to us to entice and draw us to come unto him, and what threatnings and warnings he hath given us to ſhun Hell, it is impoſſible for me and all the Writers in the World to write

write, St. *John* ſaith, *If all the things which Chriſt did were written, the World would not contain the Books.* Joh. 11. 24. But I am ſure if all the Writers in the World had written what Chriſt had done for us, they could not ſufficiently declare it. If all the Sea were Ink, and all the Iron in the World were Pens, and all the Creatures Writers, they could never declare the great benefits, the great bleſſings, and the great mercies given unto us in Chriſt Jeſus our Lord and Saviour. What is a man without Chriſt, more than a Fire-brand of Hell? and what an excellent creature a man is in Chriſt, can hardly be expreſſed: and yet there are many that are angry becauſe there are ſo many Books. Reading good Books, worketh a mans heart to Godlineſs; for even as the fire warmeth the wax, and maketh it fit to receive a good faſhion, even ſo good Books written of the mercies of God in Chriſt, are the way to Chriſt, and teach us how to ſhun the way that leads from Chriſt. But becauſe I would have you Writers of the mercies of God in Chriſt I will tell you what writing of good Books doth, it makes the way to Chriſt eaſie to thoſe that deſire to go in it. And I will tell you who are they that are angry with writing of Books; they

they are ſuch as are ignorant, and the more ignorant they are, the more angry: they are thoſe that love the World ſo well, that they cannot find leiſure to read Books. St. *John* ſaith, *Love not the World, nor the things that are in the World: for the love of the World is an enemy to God:* And here you ſee that they are enemies to God, for they love not to have him ſo much written of. They that love not Books nor Sermons, do not care ſo much to know what Chriſt hath done for them, and how they ſhould follow Chriſt; they are ſtalled with it; they love the earth; they can talk of it Year after Year, and they are never weary. In truth it would weary a Heavenly minded Chriſtian, to hear an earthly minded man, how continually he will talk of the earth and earthly things; the very time that he is in the Church, he can hardly hold his peace from talking of ſome earthly thing or other; and the whole Sabbath, which God ſanctified, and reſted himſelf, and in mercy to him, commanded him to reſt, that will he never reſt from theſe earthly and tranſitory things; for Heavenly reſt he never reſpecteth, Truly I think he meaneth to make himſelf ſure of Hell hereafter: For Chriſt ſaith, *He that loveth the World is an enemy*

to

to God: and he that is an enemy to God, can never come to be an inheritor of the Kingdom of Heaven, except he returns, and reconciles himself to God through Christ, except he leaves his earthly affections, and attend upon Christ; for God loveth none but only those whom he seeth waiting and attending upon his Son, and then the Almighty God accepteth him as his Son, and bids him call him Father, and whatsoever he needs, he is ready to furnish and relieve him withal; but if he be obstinate, and will not attend upon his Christ, but attends upon his own business, and worldly affairs, God never respecteth him, how many friends soever he hath in the World, nor how mighty soever they are; and then are his riches and his friends nothing worth, neither can they do him the least good as can be thought of, Now he that loves not writing of Books, nor hearing of Sermons, he hath little leisure, and less desire to pray: This I assure you is true, and his own Conscience will tell him so much, let him examine it when he will; for Sermons, and reading good Books, are the only means to bring a man to Prayer, and prayer is the only means to help us to the Mercies of God in Christ: For if we hear Sermons, and do not pray earnestly

earneſtly to God for Jeſus Chriſts ſake to ſend the Holy Ghoſt to enlighten our Underſtandings, and to ſanctifie our hearts, and follow that which we hear, we are never the better; for many hear and underſtand not, and many underſtand, and follow it not; but there is none that prayeth faithfully to underſtand, and for grace to follow it, that obtaineth not, if he continue in true prayer. The Holy Ghoſt ſaith, *Pray always, and in all things be thankful*, 1 *Theſ.* 5. 17, 18. and the promiſe is made, *Ask and ye ſhall have*, *Mat.* 7. that is, whatſoever you go about, pray to God to bleſs it, and thank God in Proſperity and Adverſity, or howſoever it pleaſeth God to deal with you; for it comes by his Providence, and therefore be thankful to God, what croſs ſoever it pleaſeth him to lay upon thee. Do not as they which rage and ſwear at the loſs of a few earthly things, but thank God, again and again, that it is no worſe. If it be but for the loſs of ſome earthly thing, it cannot be ill for the child of God; for *Job* never honoured God ſo much, nor did ſo much good in the Church of God while he was rich, as when he was poor; for when he was rich, the Devil himſelf told God, that *Job ſerved*

to God: and he that is an enemy to God, can never come to be an inheritor of the Kingdom of Heaven, except he returns, and reconciles himself to God through Christ, except he leaves his earthly affections, and attend upon Christ; for God loveth none but only those whom he seeth waiting and attending upon his Son, and then the Almighty God accepteth him as his Son, and bids him call him Father, and whatsoever he needs, he is ready to furnish and relieve him withal; but if he be obstinate, and will not attend upon his Christ, but attends upon his own business, and worldly affairs, God never respecteth him, how many friends soever he hath in the World, nor how mighty soever they are; and then are his riches and his friends nothing worth, neither can they do him the least good as can be thought of, Now he that loves not writing of Books, nor hearing of Sermons, he hath little leisure, and less desire to pray: This I assure you is true, and his own Conscience will tell him so much, let him examine it when he will; for Sermons, and reading good Books, are the only means to bring a man to Prayer, and prayer is the only means to help us to the Mercies of God in Christ: For if we hear Sermons, and do not pray earnestly

earneſtly to God for Jeſus Chriſts ſake to ſend the Holy Ghoſt to enlighten our Underſtandings, and to ſanctifie our hearts, and follow that which we hear, we are never the better; for many hear and underſtand not, and many underſtand, and follow it not; but there is none that prayeth faithfully to underſtand, and for grace to follow it, that obtaineth not, if he continue in true prayer. The Holy Ghoſt ſaith, *Pray always, and in all things be thankful*, 1 *Theſ.* 5. 17, 18. and the promiſe is made, *Ask and ye ſhall have*, *Mat.* 7. 7. that is, whatſoever you go about, pray to God to bleſs it, and thank God in Proſperity and Adverſity, or howſoever it pleaſeth God to deal with you; for it comes by his Providence, and therefore be thankful to God, what croſs ſoever it pleaſeth him to lay upon thee. Do not as they which rage and ſwear at the loſs of a few earthly things, but thank God, again and again, that it is no worſe. If it be but for the loſs of ſome earthly thing, it cannot be ill for the child of God; for *Job* never honoured God ſo much, nor did ſo much good in the Church of God while he was rich, as when he was poor; for when he was rich, the Devil himſelf told God, that *Job ſerved*

him not for nothing. As if he ſhould ſay, Thou haſt given him many bleſſings, if he ſhould not be thankful, it were a marvel.

CHAP. XXIV.

The unthankfulneſs of Rich Men, a great Sin.

OH! This will be a witneſs againſt many rich men, which receive many great bleſſings, and yet they be unthankful: for the Devil thought, that he which receiveth gifts and bleſſings, could not chuſe but be thankful; and yet when *Job* was rich, he never did God ſo much honour, nor ſervice in his Church, as when his goods were gone; for before he was a rich Man, and lived well, and gave ſomething to the poor, what ſhould he have done with his goods elſe? And ſo did many more beſides him. But when all his goods were taken away, he did not as Worldly Men do; he did not ſay, I am bewitched, or it is the negligence of my Servants, but he ſaid, *The Lord giveth, and the Lord taketh, and as it pleaſeth the Lord, ſo it cometh to paſs: bleſſed be the name of the Lord.* And thus, he became thankful for his loſs, this is a thing that every one cannot do: and he was ſo patient and thankful, what croſſes ſoever it pleaſed God to lay upon him, that he glorifie

glorified God in his obedience, and ſhewed that he loved God; and that his love was not ſet on this worldly Wealth. So he might have God without the World, he cared not: he was none of thoſe that muſt needs have God and the World together, or elſe they will none; but he was one that left an example to the whole Church of God to be thankful and patient.

CHAP. XXV.

How to read with profit.

I Pray read the ſtory of *Job*, and not only read, but gather ſome fruit out of it: And ever when you begin to read any part of this Scripture, lift up your hearts, ſouls and minds unto God, and pray privately or publickly: but of private prayer never fail, and deſire God for Chriſts ſake, to enlighten your underſtandings, to ſanctifie your hearts, and to make them fit to receive the good ſeed of the Word, and to give you grace to bring forth fruit to Gods glory, for Chriſts ſake, *In this is my Father glorified that you bring much fruit, and be made my Diſciples, Joh.* 15. 9. And again he ſaith, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven. Mat.* 5. 16. H re

you may ſee you muſt glorifie God, and you muſt leave an example to the Church, that you ſerve and love God; this did *Job*: And I pray God for Chriſts ſake that you may do the like, and that you may do it, you muſt pray to God continually, yea, and in private, for his grace and aſſiſtance.

CHAP. XXVI.

The pre-eminence of private prayer.

THat is the moſt excellent virtue and happineſs that belongeth to private Prayer, no Man by any means can deprive a Man of it: Some have had their Bibles taken away, that they could not read: Preachers have been baniſhed, that they could not hear: They have been ſeparated from Company, that they could not have publick Prayer: yet private Prayer went with them; thereby they talked with God, and made all their miſeries known unto him, and craved his aſſiſtance in all their troubles. And this is the greateſt comfort that all good Chriſtians have, that no Man can bar them from private conference with God. Then take heed you do not bar your ſelves from it, ſince none elſe can do it; and you know not what need you ſhall have of it, nor what accident may happen to you in your lives,

lives, nor what need you ſhall have of it in the hour of death. Therefore if you would always have it, you muſt always uſe it, and then you ſhall ſee what profit will come by it; and then you will be humbly faithful, and familiarly acquainted with God.

CHAP. XXVII.

The benefits of the acquaintance with God.

OH heavenly and happy acquaintance! For the longer thou uſeſt it, the ſtronger will be thy Faith, the humbler thy heart, the earneſter thy zeal, and the holier thy life; and this maketh God accept you in Chriſt, and then thou art he that Chriſt ſpeaketh unto, when he ſaith, *Ask what ye will and it ſhall be done unto you, John* 16. 23. Thy Faith will be the ſtronger, becauſe thou ſhalt ſee that God heareth thy Prayers, and granteſt thy requeſt. The more humble will thy heart be, becauſe thou ſeeſt thine own miſery and corruption, and that all grace and goodneſs comes to thee from God; and this will make thee more earneſt and zealous in Prayer, and thy earneſt and faithful Prayer, will move God according to his Promiſe to give thee grace and faith: For the Apoſtles prayed, and ſaid, *Lord increaſe our Faith, Luke* 6. 25. And

you may ſee you muſt glorifie God, and you muſt leave an example to the Church, that you ſerve and love God; this did *Job*: And I pray God for Chriſts ſake that you may do the like, and that you may do it, you muſt pray to God continually, yea, and in private, for his grace and aſſiſtance.

CHAP. XXVI.

The pre-eminence of private prayer.

THat is the moſt excellent virtue and happineſs that belongeth to private Prayer, no Man by any means can deprive a Man of it: Some have had their Bibles taken away, that they could not read: Preachers have been baniſhed, that they could not hear: They have been ſeparated from Company, that they could not have publick Prayer: yet private Prayer went with them; thereby they talked with God, and made all their miſeries known unto him, and craved his aſſiſtance in all their troubles. And this is the greateſt comfort that all good Chriſtians have, that no Man can bar them from private conference with God. Then take heed you do not bar your ſelves from it, ſince none elſe can do it; and you know not what need you ſhall have of it, nor what accident may happen to you in your lives,

lives, nor what need you ſhall have of it in the hour of death. Therefore if you would always have it, you muſt always uſe it, and then you ſhall ſee what profit will come by it; and then you will be humbly faithful, and familiarly acquainted with God.

CHAP. XXVII.

The benefits of the acquaintance with God.

OH heavenly and happy acquaintance! For the longer thou uſeſt it, the ſtronger will be thy Faith, the humbler thy heart, the earneſter thy zeal, and the holier thy life; and this maketh God accept you in Chriſt, and then thou art he that Chriſt ſpeaketh unto, when he ſaith, *Ask what ye will and it ſhall be done unto you, John* 16. 23. Thy Faith will be the ſtronger, becauſe thou ſhalt ſee that God heareth thy Prayers, and granteſt thy requeſt. The more humble will thy heart be, becauſe thou ſeeſt thine own miſery and corruption, and that all grace and goodneſs comes to thee from God; and this will make thee more earneſt and zealous in Prayer, and thy earneſt and faithful Prayer, will move God according to his Promiſe to give thee grace and faith: For the Apoſtles prayed, and ſaid, *Lord increaſe our Faith, Luke* 6. 25. And

this grace and faith will work in thee holineſs of Life, and then ſhalt thou be able to fulfill Chriſts ſaying; *Let your light ſhine before Men, that they may ſee your good works, and glorifie your Father which is in Heaven. Mat.* 5. 16.

CHAP. XXVIII.

How long we have need of private Prayer.

NOw that you and every one of you ſhall have need of private Prayer, from the very beginning of your Life, to the very laſt hour of your days my own experience teacheth me; and the Word of God, a true witneſs, affirmeth that we are wholly corrupted by the Fall of *Adam*, with ſin: And therefore continually we ought to ſuſpect our ſelves, and to call upon God without ceaſing, for his helping grace and aſſiſtance in all our actions; for we know that our own fleſh is our own enemy, and that it is made of the earth, and is ſo heavy and earthly minded, that it can never ſeek for Heavenly things, without the eſpecial grace of God; and the Devil hath made an entrance into this earthly body, by reaſon that our own Parents, *Adam* and *Eve* did take of the fruit of diſobedience at his hands, and did eat at his appointment; ſo that now he claimeth ſuch an intereſt in us, that none

none but Christ can keep him out: and therefore we have no way but to call continually on the name of God in Christ, to assist us with his gracious Spirit, which will keep away the Devil, overcome the World, and conquer our own Flesh for us.

CHAP. XXIX.

Who pray privately.

THis is certain, that there are none godly but those that pray privately and truly to God, according to his word; and there is no ungodly Person, no Swearer, no Prophaner of the Lords day, no Drunkard, no Adulterer, no Covetous Person, no Prophane Person, nor none that is of a false Religion not warranted by the Word of God, that doth pray privately, truly and faithfully. By these considerations you shall find out the true marks of the Children of God: For the wicked can hear the Word, read, come into publick assemblies of Prayer: The hypocrite will talk of faith as if he had come from Heaven; but to go into a private place, and lay open his heart before God, confess his own imperfections, and pray that he may not be an Hypocrite, he is far enough from it. The Swearer, the Idolater, the Covetous, the

Adulterer, nor any unclean Perſon dare come to God in the name of Chriſt, except they leave their wicked ways; and without they bring Chriſt with them, they cannot come to God; and Chriſt delights not to go with thoſe that are continual breakers of his Fathers Commandments: For Chriſt himſelf telleth them, that *he that keepeth the Commandments, and teacheth Men ſo to do, he ſhall be great in the Kingdom of Heaven*, Mat. 5. 19. *And to him that ordereth his Converſation aright will I ſhew the ſalvation of God*, ſaith God, by the Pſalmiſt, *Pſal.* 50. 23. Moreover, Chriſt ſaith, *He that will follow me; let him forſake himſelf, and take up his Croſs and follow me*: *Mat.* 16. 25. As if he ſhould ſay, I am gone to Heaven, and if you mean to follow me thither, you muſt forſake your ſelves. I know this will be a croſs unto you, but you muſt take it up and follow me, or elſe you may not come there.

CHAP.

CHAP. XXX.

The way to rule our Corruptions.

AGain, when the Children of God, who would fain be with their Father, ſee that they cannot rule their own fleſh; then with humble hearts, they go to God, and cry and call to him for help, that he would help to bridle their unruly affections even but for that day; and at night they will wait upon his Majeſty again; and thus they will never leave him, till they feel the Spirit of God working in their hearts; and that will ſtir them to continual Prayer. But the wicked want faith to hope in the name of Chriſt, and this is the cauſe, there are ſo many wicked Prayers in the World; for they that make them have no faith in Chriſt: and without him, they have no promiſe to be heard, and therefore wanting faith to come to Chriſt, they go to the Saints to pray for them, and yet the Saints did never promiſe them ſo to do, neither do they know whether the Saints hear them or no. Again, ſome pray in Latin, when they do not underſtand what they ſay, nor what they pray for: But the Holy Ghoſt ſaith, *Pray with the Spirit, and pray*

with the Underſtanding alſo. 1 Cor. 14. 15. Why, ſaid they, God knows our hearts, we pray with the heart. God knows indeed that their hearts are vain and fooliſh, becauſe they do not pray with underſtanding, and therefore they have no promiſe to be heard, and yet they will have a pair of Beads, and tell how many prayers they ſay; though they cannot tell what they ſay; I dare undertake a Parrot might pray as well as they do, if it could ſpeak all the words. They pray while they live, that they may go to Purgatory, and when they die, they give much Goods to others, to pray that they may come out of Purgatory again: Theſe are moſt vain Prayers, never warranted by the word of God. They pray alſo to our Lady to help them, like as the Iſraelites prayed to the Queen of Heaven: and as the Iſraelites Prayers were accepted, ſo are theirs.

But I pray God for Chriſts ſake, that you, nor none of yours may make ſuch prayers. And I pray God to bleſs his whole Church, that their Prayers may be right, and faithful; for Prayer is the key which openeth unto Virtue. Oh Lord, let not our Prayers be turned into ſin; for then the gates of thy mercy ſhall be ſhut againſt us. Where-

Wherefore we humbly beſeech thee, give us the Spirit of Truth, that we may pray rightly, which if we do we muſt needs ſearch the Scriptures, and ſee there how Chriſt teaches his Diſciples to pray, *When we pray, pray on this manner, Our Father which art in Heaven*, &c. *Mat.* 6. 9. And whatſoever prayer is not on this manner, is wicked and ungodly. And yet here you ſee there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead, and therefore all ſuch prayers are wicked, and are the overthrow of all thoſe that uſe them.

But Chriſt ſaith, *When thou prayeſt, enter into thy Chamber, and when thou haſt ſhut the door, pray unto thy Father in ſecret, and thy Father which ſeeth in ſecret will reward thee openly: Uſe no vain repetitions, as the Heathen do; for they think to be heard for their much babling*; Mat. 6. 7. *but whatſoever ye ask the Father in my Name, that he will give you. Ask and you ſhall have*: Joh. 16. 23. *Seek and you ſhall find, knock and it ſhall be opened unto you. If your Children ask you bread, will you give them a ſtone? Or if they ask you a Fiſh, will you give them a Serpent? If ye which are evil can give your Children good gifts, how much more ſhall your Heavenly Father give the Holy Ghoſt unto them*

them that ask it ? Mat. 7. 6, 9, 10, 11. And this was a great mercy in Chriſt, not only to bid us pray, but alſo to promiſe, that whatſoever we ask the Father in his name, we ſhould have it: And he appealeth to our Conſciences, how we would deal with our Children, if they ask us any thing; and giveth warning, we ſhould uſe no vain bablings, and telleth us we ſhould ask in one word, the Holy Ghoſt, without the which we are miſerable wretches; which if we have, we enjoy all happineſs and peace; for he muſt be our Comforter, and bring us unto Chriſt, and he will bring us unto his Father. Chriſt alſo willeth us to ask the Spirit of Truth, becauſe he will lighten us, and ſhew us the way of all Happineſs, and becauſe our faith ſhould be ſtrengthened to ask the Holy Ghoſt, *John* 16. 13. he alſo promiſed us to ſend him to teach us all things, and bring all things to our remembrance; *John* 16. 26. without which we are like a Houſe which is built fair on the outſide, but there are no Windows to ſhew any light at all into it, and then the Houſe is good for nothing, becauſe there remains nothing but darkneſs in it; even ſo dark is the Earth of *Adam*, which we are made of; that though we ſeem never

ſo

ſo fair on the outſide, yet, if we have not the Holy Ghoſt within us, we can never ſee to find the way to Chriſt, and then it is impoſſible to come unto the Father, and ſo conſequently we muſt needs periſh: For Chriſt ſaith, *No man cometh to the Father but by me.* Mat. 11. 27. And here you ſee that thoſe that put their truſt in Saints to pray for them, have no promiſe to be heard; and it ſhews that they are not enlightned by the Holy Ghoſt to ſee the way to Chriſt: and they themſelves will confeſs that they dare not go to Chriſt; which ſheweth that they have no faith to believe his promiſes, nor will to obey his Word. For Chriſt ſaith, *Come unto me all ye that labour, and are heavy laden, and I will eaſe you. Mat.* 12.28. Here you ſee that he leaves out none, but calls all ſinners unto him, and promiſeth that he will eaſe them. I humbly beſeech God to give you, and every of you to the worlds end, grace to pray to God for the Holy Ghoſt, and I pray you let me requeſt you to pray to God continually, to enlighten you with the holy Spirit, that the Holy Ghoſt may bring you to Chriſt, ſo Chriſt to bring you to his Father; and then ſhall you reign with them for ever and ever world without end. Which God grant

for

for Chriſts ſake, our only Mediator and Advocate.

CHAP. XXXI.

The Benefit of the Holy Ghoſt.

SEeing ſome pray not at all, and others pray falſly, look ye often and earneſtly pray for the Holy Ghoſt, for I will tell you what he will do: He will enlighten you, and unite you to Chriſt, and give you grace to rule over all your affections, and make you able to be Maſters of your ſelves, where on the contrary ſide, they which have not the Holy Ghoſt written within them, are maſtered and ruled by their own filthy affections, and ſo become ſervants to them; but if you have the holy Spirit, ye ſhall be able to ſay to your ſelves, as the Maſter ſaith to his Servant, Thou ſhalt do this, and thou ſhalt do that: Thou ſhalt not ſwear nor blaſpheme thy God: Thou ſhalt not drink and ſwill like a Beaſt, neither ſhalt thou come in company among ſuch, *&c.* Reaſon thus; I will overcome thee by Gods grace thou earthen Potſherd, which broughteſt me nothing; and wouldſt thou now confound all the excellent graces, which it hath pleaſed the Almighty God to beſtow upon

on me in Chriſt? No, by the grace of of God, I will rule over thee, or elſe will pine thee. I may ſay with St. *Paul*, *theſe are the Meſſengers of Satan to buffet me*: 2 *Cor.* 12. 7. I will pray to my God to aſſiſt me, and *his Grace is ſufficient for me*, 1 *Cor.* 12. 9. I know thy nature, thou art like an unruly Colt, that if he be pampered, fed, and well kept, he will throw his Maſter under his Feet, and cares not what becomes of him, ſo he may be rid of him, and then he runs whither he liſt himſelf, although he fare much worſe than he did before, even ſo it is with thoſe that become ſubject to their affections, they are as hard to be overcome as a wild Colt, which many times is like to be, and ſometimes is the bitter deſtruction of his Maſter. Therefore your reſolution muſt be, to deal with your ſtubborn and rebellious affections, as you will deal with a pampered wild Colt; and ſay unto them, By Gods grace I will not be over-maſtered by you, I ſcorn to ſerve ſo beggarly and ſo baſe a ſlave as thou art, I will bridle thee, and thou, head ſtrong, ſtout, proud, ſcornful, and diſobedient, intemperate, unholy, high-minded, froward, covetous, and idle diſpoſition, for there is no goodneſs in you by nature;

for

but by Gods grace I will temper you, I will make you humble, patient, chaſt, quiet, and diligent to fall to ſome labour, you ſhall never be idle, for that will bring you to nought. And this muſt be the Victory betwixt your ſelves and your affections, and then the Holy Ghoſt will teach you to maſter your ſelves, and not to ſuffer you to be ſubject to every filthy motion of the fleſh. Further, *He will teach thee all things, and bring all things to thy remembrance; as God reſiſteth the proud, and giveth grace to the humble*: Jam. 4. 6. *He that committeth adultery, ſinneth againſt his own body, and maketh the Temple of God the Temple of an Harlot.* 1 Cor. 9. 18, 19. *He that will not work let him not eat*: 2 Theſ. 3. 10. *He will give thee faith to quench all the fiery darts of the Devil.* Eph. 6. 16. Therefore pray for the Holy Ghoſt in all Temptations, he will be with thee in them, and ſtrengthen thee to overcome them; he will be with thee in the hour of Death, when all thy friends, thy pleaſure and profits will forſake thee, and then he will bring thee to Chriſt; and therefore pray for him, and acknowledge his great mercy in Chriſt, who hath taught thee thus to pray; and whatſoever thou neglecteſt, neglect not private prayer, and howſoever thou

thou doſt, ſeek for continual knowledge, that your prayers may be according to the word of God: For if they be not ſuch, then are they turned into ſin, and then thou haſt nothing to relieve, comfort, reconcile thy ſelf to God again, for as concerning all the ſins that a Man hath fallen into, through the frailty of nature he hath been reconciled to God by faithful prayer, but if your Prayers be not at all, or not as they ought to be, then all your help is in vain.

CHAP. XXXII.

God accepteth weak Prayers.

IT is a very weak Prayer that God will not accept, if it be rightly made. I ſpeak thus much, becauſe I would not have you diſcouraged, and think you had as good not pray at all as pray weakly: For the Almighty God accepteth your obedience and well meaning, that you will prepare your ſelf to pray as well as you can; but if thou ſee thy ſelf neglect private prayer, be ſure that Satan hath ſomething to work againſt thee, and by this you may underſtand that there are none that did or ever ſhall periſh, but it was becauſe either they did not pray

pray at all, or elſe becauſe they did not pray as God had warranted them in his Word. Methinks if I were a Man, and preacher of God's Word, as (I hope) ſome of you ſhall be, and I pray God for Chriſt ſake you may, I ſurely perſwade my ſelf, that through God's grace, I ſhould bring many to pray rightly which now pray unadviſedly, or not at all. But thoſe that have gotten a cuſtom to pray after the invention of Men, and contrary to the Word of God as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they underſtand not, to pray to the dead, to pray for the dead, to pray to go to Purgatory; theſe, I ſay, you may pray for, that they may not uſe ſuch prayers any longer, but to perſwade them, is almoſt as vain as their prayers. Yet once again, I ſay unto you, Pray, for you have no promiſe except you pray. *Ask and you ſhall have* (ſaith Chriſt *Mat.* 7. 7. He doth not ſay, you ſhall have whether you ask or no: but he ſaith *ask and you ſhall have*, Was not this a great mercy of our Saviour Jeſus Chriſt, to proffer us, if we would but ask, we ſhall have? Surely, I think, he were a very unworthy perſon that would think

think much to ask a thing for which he might be the better for ever. If a Maſter would ſay to his Servant, when ſuch a Leaſe comes out, ask me for it, and I will let thee have a very good penny worth of it, becauſe thou haſt ſpent thy time in my ſervice and in attending upon me: Therefore I would have you get ſomething to live upon hereafter to defend the World withal that thou mayeſt not beg when thou art old: And this were a very reoſonable thing. Now the Maſter being a worthy Man, and fully reſolved to do this Servant good, when the time comes, he conſiders with himſelf at how eaſie a rate he may ſet the Rent of his Farm for him to live upon him ſtill. Give ſome attendance upon, and yet the time being come, he expecteth when he ſhould ask, but if the Servant think much to ask, it is ten to one but his Maſters mind will be clean altered, although he were never ſo fully bent to deal liberally with him; and ſaith to himſelf, If it be not worth the asking, it ſhall be worth the keeping: If it be not worth thanks, it ſhall be worth nothing: And very likely he will think worſe of his Servant than ever he did before, becauſe he would not ask it; and think he is grown proud, and ſcorned his gentle offer. Now if the Maſter

ſter will not give his Servant the thing ſo promiſed, becauſe he will not ask him, although indeed he ought in coſcience to give him ſomething; for God ſaith, *Let not thy Servant go away a poor Man*: How, doſt thou think thou ſhalt receive the thing which our Saviour hath promiſed, upon the ſame condition, that thou ſhouldeſt ask when thou haſt deſerved nothing at his hand, but he of his own free mercy hath bought thee, and paid a dear price for thee, and thou haſt done nothing for him: but for thy beggarlineſs, he biddeth thee ask, and thou ſhalt have: What canſt thou look to obtain, when our Saviour Chriſt hath preciſely told thee thou muſt ask, and yet thou refuſes to do it; *Enter into thy Chamber*; ſaith he, *and ſhut the Door*. Although every place will ſerve, yet it pleaſeth Chriſt to name thy Chamber, becauſe he would have a Man without incumbrances. Every man findeth one place or other to lodge in; let them then find the ſame place, or ſome place elſe to pray privately in. *Shut the Door*, (ſaith Chriſt) as if he ſhould ſay, ſhut thy ſelf from the world, and ſhut the world from thee: it may be thou haſt ſomething to ſay unto me; that thou wouldeſt not have the world to hear. Oh the

the mercy, the wonderful mercy of Chriſt to Man, how he became Man for Man! And he knew the nature of Man that he would be loath that every one ſhould know the corruption which was in him, and therefore ſays, Come to me alone, and ſhut the door, no body ſhall know what is betwixt thee and me; I know thy ſins already, but I would know whether thou knoweſt them or not: for many a man ſinneth and knoweth it not, becauſe he knoweth not my words: but if thou knoweſt them, confeſs them to me, and I will give thee pardon for them: and if thou wilt leave them and canſt ask help of me, I will give thee grace to overcome them: for I have overcome them all for thee, even in thine own fleſh: and thou through my help, ſhalt do a greater work; for thou being a ſinner, ſhalt overcome in thy ſelf, which is a greater work than for me which am God, and without ſin to overcome ſin: and yet not you, but I your Saviour, who dwell in all thoſe that lay hold on me by true faith, for without me ye can do nothing; and therefore come to me by true faith, follow my Counſel, come ſecretly, let no body know of it for hindering you, or

for

for fear vain-glory ſhould follow you, no man ſhall need to know of it, for I will reward you openly. Oh the wonderful mercies of Chriſt to Man never able to be ſet out. He knew that Man would be deſirous to have it known that he ſerved ſuch a worthy Maſter, as none could ſerve a better, that every one ſhould ſay, he ſerved Chriſt, he ſerved the Son of God, who will bring him to preferment. Every one deſireth to have it known that he ſerves a noble Maſter, and therefore he will wear his cognizance upon his ſleeve, that it may be known what an excellent Man he ſerves; for it is a great credit to ſerve a worthy Maſter; and a Man ſhall be very well accounted off for his ſake; but he that ſerveth a wicked and ungodly Man ſhall never be ſo well thought of, becauſe his Maſter is wicked, and he is oftentimes aſhamed of his Maſters doings, ſo that he will never be a credit unto him; and therefore never ſerve a wicked Man, although he be never ſo rich; for the deſire of Man is to ſerve a Maſter of credit, and that Chriſt knew; he knew alſo that Man was loath to have his ſin openly known, and therefore out of his great mercy, and wonderful wiſdom, he appointed Man to confeſs his

ſins

ſins privately, without which there can be no good prayer. He told Man that he ſhould not need to make ſhew of it unto the World, for he ſhould reward him openly, and make it known that he ſerved a good Maſter indeed; for he would give him ſuch graces and bleſſings, as all that knew him, ſhould perceive that he had them neither of the World, the Fleſh, nor the Devil, nor of his own nature; but it ſhould appear they were only the gift of the Almighty God; he did not promiſe earth and earthly things you may ſee, for every venomous earth worm is full of theſe: The Uſerer, that is as far from Heaven as it is to Hell, where if he take not heed in time, he may find his part, (I ſay) may brag of his Gold; the Extortioner, whom God hates, may brag of his Silver; the Covetous perſon, whom God abhooreth, he may brag what a deal of earth and earthly dirt he hath purchaſed: The Prophet ſaith, *They load themſelves with Clay*: He doth not ſay, God giveth them, but *They load themſelves*. Among theſe fooliſh and abominable people, whom the Scripture ſpeaks ſo much againſt as againſt no Man more, nor ſo much, I think Strumpets and Whores, who for covetouſneſs ſake ſell their ſouls

and

and bodies, and make themſelves ſuch filthy veſſels in the earth, that it is moſt loathſome to think of; may brag as well of their Jewels and coſtly Apparel that the World beſtoweth upon them, as any other of theſe covetous wretches, whom God abhorreth, and giveth warning that no Man ſhall ſpeak well of them; for the Holy Ghoſt ſaith, *Speak not good of the Covetous whom God abhorreth.* And that thou mayeſt know it is no worldly traſh that God beſtows on thee: knows that the Devil calleth himſelf the Prince of the World, and ſo one would think he were, for the outward things are moſt commonly beſtowed upon the wicked; but that which God will beſtow on thee, is a treaſure which the wicked ones have not, nor are ever like to enjoy, except they leave their wicked ways and go privately to the Lord Jeſus Chriſt, and lay open their miſerable eſtate to him, and crave his pardon, and grace to live a new life: and then he will give thee the greateſt treaſure that Man can imagine; even a moſt Heavenly treaſure: he will give thee faith, which will bring thee to the everlaſting Kingdom of Heaven: he will give thee patience to bear all croſſes and the troubles in the World: he will give thee humility which

will

will fill thy Soul full of grace and make thee in favour with God and Man; he will give thee his grace ſo plenteouſly, that thou wilt ſpeak always the truth, and keep thy promiſes, though it be never ſo much to thy hinderance in the ſight of the World. Nay, in the ſight of the World it muſt needs be a praiſe to thee; for the World ſeeth that every earth-worm can break their promiſes, or turn it ſo that it is worſe than a promiſe breaking; for it ſheweth that they are full of Hypocriſie, Diſſemblers, and would ſerve the World, and would not have the Devil know it, but the Devil will not be ſo deceived: he maketh account the World is his, and he hampereth all thoſe that love it in chains, and he will have the World know it, that it may be a witneſs on his ſide at the day of Judgment. Nay, his Conſcience will be a witneſs againſt him at the day of Judgment, that breaketh his word; even at the dreadful day when the raſh for which he ſo lightly regarded his promiſe, ſhall be conſumed with fire and brimſtone, then will he wonder, he could think it would be ſo long before that day would come, and now ſeeing th t it is

The danger of breaking promiſe.

The Rewards of Chriſt's Servants are Heavenly.

come, he fully perſwaded himſelf that his pain will never have an end. If thou thinkeſt that breakers of their word have a room in Heaven, read the fifteenth Pſalm. But what ſhould I ſpeak on a room in Heaven, when indeed they ought to have no room amongſt civil Men on the Earth; nay nor yet among the Heathen? for it hath been accounted ſo great a ſhame for a Man to break his promiſe, that he would rather die than it ſhould be ſaid that he was one of thoſe. But pray thou privately and faithfully, and God will not only give thee power to keep thy promiſe with Men, but thou ſhalt alſo have grace to keep thy word and promiſe thou haſt made to Almighty God, to forſake the Devil, the World, and thine own filthy affections; which will ſhew openly that thou art the ſervant of God, and that God hath beſtowed his manifold graces and bleſſings upon thee; as Chriſt unto *Peter*, *Fleſh and Blood hath not taught thee theſe things but my Father which is in Heaven.* So, every one that beholdeth thee will know, that neither the Devil, the World, nor thine own Fleſh has beſtowed theſe gifts on thee but thy Father which is in Heaven. Bleſſed be the name of Chriſt, for his bountiful goodneſs beſtowed upon Mankind

he did not only bid them pray, and promiſe they ſhould be heard, but alſo told them to whom to pray: and becauſe Men durſt not go to God alone, he bad them go in his Name, and promiſed he would be there with them, and would be a Mediator, which none elſe could do, and he would make peace between God and them, and therefore any might boldly come to him; he teacheth them where to ask privately, and what to ask, the Holy Ghoſt without the which we are Fire-brands of Hell; but if we have him, we are Saints in Heaven, even joyned to Chriſt, and as his Members: and yet he fearing all this would not ſerve, it was his great mercy to ſhew us more concerning two Men, which were praying, and make us acquainted how they prayed, and how they ſped. Chriſt ſaith, *There was a Phariſee and a Publican went into the Temple to pray.* The Phariſee was one that thought himſelf a juſt Man, and deſpiſed others. The Publican accounted himſelf a ſinner openly known. *The Phariſee ſtood up and prayed, and ſaid, I thank thee, Oh Father, I am not as other Men are, nor like this Publican: I faſt twice a week, and give Tithes of all that I have.* Now you may ſee who they be that ſay, I faſt, or we

faſt: as if they ſhould ſay, I fear it ſhould never be known that it is I, or We, that faſt and pray, and pay Tithes of all that we have; and that we deal juſtly, and keep the Commandments. *But the Publican ſtood afar off, and durſt not look up to Heaven, but ſmote on his breaſt, and ſaid, Lord be merciful unto me a ſinner.* Here you ſee we muſt humble our ſelves, and confeſs our ſins; for Chriſt ſaith, *He went away juſtified rather than the other: For he that humbleth himſelf ſhall be exalted; and he that exalteth himſelf ſhall be brought low.* Alſo he willeth us, always to pray and not to wax faint, ſaying, *There was a certain Judge in a City, which neither feared God, nor reverenced Man; and there was a Widow in the City which ſaid, do me juſtice againſt my Adverſary; but he would not for a time, yet afterwards he ſaid, although I fear not God, nor reverence Man, yet will I do her juſtice, leſt at laſt ſhe chance to weary me. And the Lord ſaid, hear what the unrighteous Judge ſaith; and ſhall not God avenge the cauſe of his Elect, which cry and call day and night upon him:* Luke 18. 2. And therefore pray continually. And do not think (my Son) that I have ſpoken too much of Prayer; for as I ſaid before, without it we have no promiſe

to

to obtain any favour of God, nor yet to be kept from any evil by God, and therefore do it. You muſt needs alſo be thankful to God for his mercies in Chriſt, and moſt humbly thank Chriſt, who hath thus mercifully taught you to pray, and give God thanks, who hath brought you into the World, in ſuch a time, when as you may be taught to pray according to his word, and beſeech him, that you may pray according to his Counſel.

CHAP. XXXIII.

No certain Rule for private Prayer.

NOw I would have you know, that private prayer is fit for any Mans private uſe, and therefore there is no certain Rule; neither can words be ſet down what ye ſhould ſay: for though we be all ſinners, yet ſome are more troubled with one ſin, ſome with another; and ſome are troubled, becauſe they cannot be troubled ſo much for their ſins as they deſire, which ſort Chriſt calls unto him, ſaying, *Come unto me all that labour and are laden, and I will eaſe you.* But although all ſins dwell in us, and we are ſubject to them: (wherefore Chriſt

ſaith, *ye had need watch and pray*) yet there is in every one of us, ſome one ſin that will draw to a head, and bear ſome rule in us, and will not be ſubject nor ſubdued to the Spirit as the Child of God would have it; but then he goeth to Chriſt and craveth his aſſiſtance; and yet ſometimes the ſin will overcome him, and then he goeth and confeſſes his ſins again, and craveth pardon, confeſſing with all his own weakneſs that he ſhould be overcome of ſo vile and baſe an affection; and thus every one ought to ſeek by prayer to God, to get victory of that ſin which otherwiſe would overcome and deſtroy him, Body and Soul for ever and ever.

CHAP. XXXIV.

Divers Men troubled with divers Sins.

SOme are troubled moſt with envy, ſome with pride, ſome with anger, ſome with covetouſneſs, and ſome with ſloth, *&c. Mat.* 5. 19. *Pſal.* 50. 23. All theſe, with a company that attend on them, ſet upon every Man, but one muſt be Captain: then overcome the Captain, and all the Army will be diſcomfited. In Wars

Wars, if the Captain prevail, the Soldiers will ruinate even the City; *Mat.* 16. 25. ſo it is with ſin, if the chief ſin getteth the victory, it will let in a greater number of Enemies, that will never leave untill they have utterly ruinated, and brought to confuſion the whole Body and Soul of Man; and therefore every one ought to pray to God for help and aſſiſtance againſt his greateſt temptation; for if we overcome that, the reſt will fly: as St. *James* ſaith, *Reſiſt the Devil, and he will fly from thee.* Jam. 7. 4. And this will be a great comfort to any Man, when he ſeeth his enemy cannot triumph over him: Then the Devil ſhall have no cauſe to laugh in his face, nor the World to jeſt behind his back, neither can his own Affections brave or upbraid him. He ſhall have a greater comfort than this; for ſerving this Captain, he ſhall conquer, ſince the Devil himſelf is afraid of him, the World will flee at his preſence, and thine own affections will fall down before thee, if he come.

CHAP. XXXV.

Be not hurt by a little Temptation.

THere is another thing which I muſt admoniſh you of, that ye be not overcome of a little Temptation, for that is the baſeſt thing in the World, even as if a great Captain ſhould be overcome of a mean Soldier, that had neither might nor Policy, which muſt needs return with ſhame to the Captain. But it is much more ſhame for a Chriſtian, that hath vowed to forſake the Devil, the World, and his own Affections, to be overcome by the weakeſt of them all. There be many that think, that if the Devil overcome them not in a great ſin, all is well; though that indeed he ſet them on work continually on trifles, and by this means keep Men in ſome ſervice or other. He cares not what they do, ſo they ſerve not God, and ſo he may blindfold them, that they cannot ſee their own ſins. And thus they are in a very dangerous and evil caſe, and know not what they do; yet they ſhadow their folly, that the World may not perceive it, and then they think it

it well enough. Thus the Devil leads them quickly to Hell, and they never know whither they are going, till they come there; even as a Wind carrieth a Ship, and they that are in it know not where they ſhall be ſet on ſhore. For the Devil is a cunning Fowler, he will never lay a great bait, where he knows a little one will ſerve the turn, and he is ſo full of Policy, that he ſeeth a great bait would make the Party afraid to come near it; but thus doth the Devil, firſt he giveth a little bait, and ſaith to him whom he meaneth to catch; I warrant thee thou mayeſt take this, go near it, taſte of it, it will not hurt thee, many ſwallow a greater bait than this, and thou ſeeſt no hurt come of it: as he ſaid to *Eve*, It is but an Apple, it may do thee much good to bring thee to knowledge, and make thee like to God. And therefore now we ſee we had need to ſet a ſpecial watch over our ſelves, that we may ſpy the Devil, when he goeth about thus to entrap us in his Engins, with his alluring baits, and return his baits again; and when he offereth us any of them, may ſay, I defie thee Satan; and by God's Grace have know-

ledge that thou art a wicked Serpent, and didſt deceive our firſt Parents with an Apple; I will not play with thy baits, be they never ſo ſweet, pleaſant or beautiful; I know thy ſubtlety, and I know that I ſerve a Chriſt, that thou art afraid of; and he will bring us to a happier Paradiſe than thou didſt put us out of; and he will make me like a God, and renew the Image that thou didſt decay in us. Thou didſt ſcoff at me, and ſaidſt, I ſhould have knowledge when thou wouldſt have utterly overthrown me; yet I have this knowledge (I thank the Almighty God for it) that now I can ſee thy Policy, and how thou cameſt to our Parents when they were alone; thou thoughteſt they could not ſtand by themſelves, but thou ſhalt never find me alone; I know I cannot ſtand by my ſelf, and therefore I draw near unto my Lord and Saviour Jeſus Chriſt by faith, and will attend upon him, and will not leave his Commandments undone, for all the baits and allurements thou canſt ſhew me in the World, where thou calleſt thy ſelf Prince, but thou getteſt it by wicked policy, and thou ruleſt it by a wicked tyranny, deſtroying the good, and main-

maintaining the wicked, and beſtoweſt thy traſh on them, not for any love thou beareſt to them, but to make them thy wicked inſtruments, that thou mayeſt do the more hurt by them.

And as ſoon as they have ſerved thy turn a while, thou wilt bring them to ſhame in this World, and everlaſting deſtruction in Hell-fire. And therefore now I would have thee know, that I have knowledge, and perceive that all theſe uſurping Tyrants have learned all thefe miſchievous policies of thee; uſing all means they can poſſibly, to deſtroy the good, and with their paultry traſh, which they call their Wealth, they win the wicked to their Wills; and when they have their purpoſe a while, they will pick ſome quarrel againſt them, although they have no reaſon for it; and although they follow their wicked wills never ſo much, yet in the end they will overcome them.

And ſo, Satan, doſt thou deal with all that ſerve thee; and therefore thou art an uſurping Tyrant: For the Earth is my Lord's, who hath made it, and all that is therein; and that which belongeth unto thee is nothing but the traſh

that

that he careth not for: It is like Tares, and the worſer ſort of Grain, more fit to feed Swine, than for the Children of ſo mighty a King as my Lord is; who hath ſuch treaſure for thoſe that do belong unto him, as thou ſhalt never come near. Yet this is thy deſpight and envy, becauſe thou canſt get none of it thy ſelf, thou wouldſt have me have none of it neither. But thou ſhalt not deceive me with theſe earthly Baits; which one day my Almighty God ſhall ſet on fire about their ears that love them ſo well, when themſelves ſhall be ſuddenly ſtrangled with the ſmoak thereof: and makes me marvel how thou ſhouldeſt deceive ſo many as thou doſt with them; for once my gracious Lord drowned them, and all that loved them; and many times he ſinketh very much traſh in the Sea, that Pirates might ſee they ſhall ſink one day, and all thoſe that ſell their Souls for ſuch traſh, except they turn ſpeedily unto my Lord and Saviour Jeſus Chriſt, who is a Saviour, and will ſave all ſinners that turn unto him. But thou art a deſtroyer, and will deſtroy all thoſe that follow thee: Thou knoweſt my Lord burnt *Sodom* and *Gomorrah*,

morrah, with other Cities, which were full of this gliſtering droſs; to ſhew that he cared no more for it, than Kings do for Countries: for if he had reſpected it, he would never have burnt it, and conſumed it with fire: yet thou Satan doſt deceive wordly wiſe men, giving them droſs for Gold, which is no better than Copper-Counters; and in the mean time thou makeſt them deceive themſelves of an everlaſting treaſure. Earthly treaſure may be compared to Glaſs, which is ſo brittle a Metal, it can never continue long; for as it might be now a Man hath it to do him good, and in the turning of a hand it is broken, and worth nothing: even ſo it is with the traſh and pelf of this World, and the life of Man, which is but a breath, and what can be of leſs power than a breath?

The Scripture ſaith, *It is like a vapour, which appeareth ſuddenly, and it is as ſuddenly gone again*, Jam. 4. 14. Chriſt ſaith, *Thou Fool this night ſhall they take away thy Soul from thee, then whoſe things ſhall theſe be that thou haſt gathered together?* Luke 12. 20. If our Saviour Chriſt calleth him a fool, that careth for earthly things, I know he is a fool, and therefore thou ſhalt not

not make me ſo ſimple, but thou ſhalt make me wiſe; for I will ever be watchful and wary in all my ways, continually attending upon the Son of God, Chriſt Jeſus my Lord and Saviour: that thou mayeſt not find me alone, I will alſo keep company with the godly, by which means the way of our Saviour will be made more eaſy for me: for when many godly Men are together, they encourage one another to that which is good.

CHAP. XXXVI.

Idleneſs and Covetouſneſs to be avoided.

NOw althongh every ſin be a great hindrance to Prayer, yet Idleneſs and Covetouſneſs are two of the greateſt; and therefore we ought moſt earneſtly to pray againſt theſe ſins, and take heed of ſuch ſports and recreations which have no warrant in the Word of God; for many are ſo carried away with idleneſs and paſtimes that they can find no time to pray; and therefore we had need to be very circumſpect and watchful over our ſelves, leſt we be ſnared with this part of the Devils policy: for if a Man take

take not heed, Satan will fill his heart ſo full of theſe vain and idle paſtimes, that he ſhall never have any regard of preparing himſelf to pray. God ſaith, *Six days thou ſhalt labour and do all that thou haſt to do*; Exod. 20. 9. and therefore be ſure there is no time appointed in the ſix days to follow your idle pleaſures and ſports; *And the ſeventh day we muſt keep holy.* The Holy Ghoſt ſaith, *Whatſoever is not of Faith, is ſin*, Rom. 14. 23. and thou canſt do nothing of faith, except thou hadſt good warrant for it in the Word of God: And the Word of God ſaith, *Redeem the time, for the days are evil.* Epheſ. 5. 16. And thou canſt not redeem the time with vain Recreations. I ſpeak not to bar any from lawful Recreation, but to warn you to take heed, that for a little fooliſh and idle pleaſure, which preſently cometh to an end, you loſe not a glorious Kingdom, which endureth for ever. And this Kingdom can never be gotten without private, true and faithful Prayer: for although Chriſt hath already obtained it for us, yet we have no promiſe of it, except we lay hold on him by faith, which faith we can never have, except we pray for the Holy Ghoſt to enlighten us, and teach

teach us to lay hands on Chriſt. You muſt continually call for mercy and grace: mercy for thy ſin, and grace to ſerve God. And this I am well aſſured of, that hearing of the Word preached is the very means that God hath appointed for the obtaining of faith: and by no means may you neglect that, except you will contemn the Counſel of the Holy Ghoſt; which I pray God, for Chriſt's ſake, you never may do. The Holy Ghoſt telleth you, *that* Paul *planteth and* Apollo *watereth, but God giveth the increaſe.* 1 Cor. 3. 6. You muſt always have your prayers aſcending to the Almighty God, to deſire him to ſend the ſhowers of his grace into your hearts, that the Seed of his Word may grow, and bring forth fruit to everlaſting life.

CHAP. XXXVII.

A dangerous let of Prayer.

I Will let you underſtand, in my judgment, what is one of the greateſt hinderances unto prayer that can be; but it is ſo cloſe and ſubtle an Enemy unto Mankind, that I can by no means diſcover

diſcover it ſo well as I would; for it is ſo cunning and ſo forcible an allurance of the Devil, that it draweth many more from true and faithful prayer, than any Net that ever he laid; but I cannot well tell which way to deſcribe it unto you, I cannot ſay that it is altogether Covetouſneſs: for, as *David* ſaith, *If he had been an open Enemy that had done me this diſhonour, I could have born it:* So I may ſay, if it were an open ſin which would deprive you of this benefit of prayer, peradventure I ſhould find ſome way to diſgrace it unto you; but it is a thing that carrieth ſome colour of goodneſs even amongſt them that think themſelves good, and yet indeed it is ſtark naught, and deceiveth a multitude; and it frequenteth every Place, City and Town, and amongſt all ſorts of People, Husbandmen, Tradeſmen, and all kinds of Arts and Profeſſions in the World; ſo that I cannot, as I would, tell you which way to ſhun it: I would to God it were not amongſt Preachers.

Now, as well as I can, I will explain it unto you; it is an over-much care of thoſe things which a Man may lawfully uſe. For a Man being Earth, theſe Earthly

ly things bear much ſway in his Mind, and ſpecially, becauſe they carry the name of lawful; and ſo they make a Man forget the Law of God, and neglect the duty of Prayer, the which two things being overſlipped, he loſeth the promiſe of the Goſpel, which is an everlaſting Kingdom. And that it is thus, I will make it more plain unto you, becauſe I hope God will give you grace to ſhun it; which I deſire you may, for Chriſts ſake. Man being Earth, and Satan being the Prince of this Earth, he labours to ſet Mens Earthen Minds altogether on this Earthen World; which he may eaſily do; for Man being Earth by Nature, and generally inclined to love Earthly things, he is the more eaſily drawn unto this earthly Affection. It is even as if a Man ſhould run down a ſteep Hill, he can more eaſily run down than go up ſoftly; even ſo, Man can eaſier run after theſe earthly things, than ſtay himſelf in a mean. He hath nothing to help his Earthly nature, but Grace, which he muſt needs pray for, or elſe he can never have; yet doth he follow the things of the earth ſo much that he hath no leiſure to pray for it. In the night when he

he ſhould meditate on the Law of God, by the appointment of the Holy Ghoſt, he is thinking of ſome earthly thing or other, either of this bargaining, or that purchaſe, or ſuch like; when oftentimes he might be much more happy to be without it. And methinks he that can think of Heaven, and have it, is well enough; but theſe kind of People would have Heaven and Earth too. It is ſaid, *It is as hard a thing for a rich Man to be ſaved, as for a Camel to creep through the eye of a Needle.* Mat. 19. 24. And this is the cauſe of it; his head is ſo buſied about earthly things; that be lawful, that he forgets to meditate of the Law of God in the night: And in the morning when he ſhould pray, before he can ſettle himſelf to it, his earthly buſineſs is ſo much, and requires ſo great haſte, that then he cannot ſtay to pray; but if he do, they are ſuch prayers as ſome offer to their Saints: they ſpeak of God, but their hearts are on the World: Some are troubled with their Merchandize, ſome with Buying and Selling, ſome coveting to grow rich, ſome caſting to maintain their Families; but their riches are ſo unlawfully uſed, and ſo hard a matter it is for them to

uſe

uſe them lawfully, that it cannot by any means be expreſſed: but the moſt merciful and mighty God, hath taught Man what to do in ſuch a caſe, which is, to meditate in his Laws day and night, and then he ſhall bring forth his fruit in due ſeaſon, and ſhall know when to ſerve God, and when to deal in the World. Take heed therefore, you ſee what danger you are in, whilſt you are here on Earth; for this is a dangerous diſeaſe: and many die of it: and therefore cleave to the mercies of God in Jeſus Chriſt, which hath given you ſuch warning of this deſperate Diſeaſe, ſaying, *Labour not for the meat that periſh, but for the food of everlaſting life.* Thus you ſee what Chriſt ſaith, he bids you not *labour for earthly things*, he tells you *they periſh*; he bids you labour for the Food of the Soul, which ſhall never have end. The Holy Ghoſt ſaith, *Bodily labour profiteth little: but godlineſs is profitable to all things, which hath the promiſe of this life preſent and that which is to come.* Here you ſee, godlineſs hath the promiſe of the life preſent, and therefore I marvel Men ſhould refuſe to be godly: it hath the promiſe of the life preſent, and of the life

life to come; whereas worldlineſs hath not ſo much promiſe as of the life preſent; *Godlineſs is great gain.* Would you have gain, then embrace godlineſs, ſo ſhall you have your deſire, for that purchaſeth a Kingdom, and it is profitable for all things. *Seek firſt the Kingdom of God, and all things elſe ſhall be miniſtred unto you.* Mat. 6. 33.

Here Chriſt promiſeth, that if you will ſerve God, all worldly things ſhall be given unto you: ſaith Chriſt, *Care not for to morrow, let to morrow care for it ſelf, the day hath enough of its own grief.* Here you ſee Chriſt would not have you care ſo much for theſe earthly things as you do. *Caſt all your care upon God, for he careth for you.* Here you ſee that God freeth you of all your earthly cares, and telleth you, that he taketh care for you: as if he ſhould ſay, Your care can do you no good, and therefore take none; ſerve me, and I will take care for you: as a Father ſhould ſay to his Son, Go to the School of Learning, Study to ſerve God, your King and Country, and I will provide you all things neceſſary, and you ſhall want nothing.

Labour

Labour for Learning, or elſe you can never get it; that is a thing which I cannot buy for you, you muſt get it by your own induſtry and diligent ſtudy, if you will have it: but when you have it, it is more worth than all I can leave you beſides. It will be a wiſe Maſter to teach you, a diligent Servant to attend you, a diſcreet Counſellor to admoniſh you a Witneſs of the well ſpending of your time, a faithful Friend, and of great account, able to credit thee even with Princes: and theſe things cannot by any means be gotten, without thine own diligent ſtudy. Even ſo our loving Father in Chriſt, tells us, by the mouth of his Son our Saviour, that we ſhould not care for theſe earthly things, for they ſhall be given unto us; but we muſt care for the Kingdom of Heaven, for that cannot be gotten without care and labouring for; and this is a thing worth our labour; this is a Kingdom, and laſteth for ever; it will bring comfort to your hearts even in this life, and bring you in favour with God, and all good Men, and everlaſting happineſs, without woe, want or end. Furthermore I will tell you what cauſe you have to take care

care for this Kingdom; if you loſe it, you fall into a Pit of everlaſting deſtruction, where you ſhall be tormented with Fire and Brimſtone for ever and ever; where no Man ſhall ever come out again; for there is no redemption, and therefore by all means poſſible I adviſe you to take heed. Chriſt endured the pains of Hell for you, becauſe he pitied you, and knew you were not able to overcome them. Therefore you may believe me, if you could bear all the pains of Hell one hour, and then could be delivered, you would never come there again for all the World; nay, you would never love the World, nor any thing that is in it, becauſe they are nothing but baits to draw Men to deſtruction. But if the Devil get you once there, you can never come back again; and Chriſt will never fetch you from him, for the Devil and he are Enemies: and he is able to live without any of his Servants: for thoſe that will ſerve him, ſhall have an everlaſting Kingdom, and live in joy and happineſs; and thoſe that will ſerve the Devil, he will torment them in Fire and Brimſtone for ever.

Now

Now if Satan can get any to ſerve him, he is worthy to have them, for Chriſt will have none of them: and therefore I tell them now; if they come once in Hell with the Devil, they ſhall never come in Heaven with Chriſt, for he is juſt, and will not meddle with the Servants of another. But if any ſee his filthy and baſe ways, and conſider the miſerable and wretched eſtate it will bring him unto, and then turn to me (ſaith Chriſt) and defie the Devil and all his Works, and ſerve me, I will ſave him; for I am a Saviour, and that is my Name, and my Glory; for there is no Saviour but my ſelf: *I came into the World to ſave Sinners*, but not ſuch ſinners as will ſerve the Devil: for though there be none in the World but ſinners, yet thoſe that love me, and keep my Commandments, them will I ſave: but they that ſerve the Devil, I will deſtroy and torment them. Although all are ſinners, yet ſome ſinners, that pluck up their ſins, as a Gardiner pulls up his Weeds, and caſt them behind them, and follow me, although they be weak, and fear that they cannot overtake me, yet I will put forth my Hand, and take hold of them,

hem, they ſhall not need to fear. *The ruiſed Reed will I not break, and ſmoaking lax will I not quench: I come to bind up e broken hearted, to Preach liberty to the aptives, and to comfort them that mourn. Let all that labour and are heavy laden come o me, and I will eaſe them.* But thoſe hat follow their ſins and are merry and oyful, and carry them lightly, and ne-er feel any weight in them, they ne-er call for help to bear them; they car-y them well enough, they dance after he Devil's Pipe, they follow the Devil more ſwiftly than my Servants follow me; for they follow Nature, and the Devil helpeth them forward, and the World is a friend to them both, and they like laden Aſſes follow the Devil with his treaſure, and make him their Lord and Maſter; and yet ſome of them will not ſtick to ſay, they hope I will ſave them, although I have often told them I will ſave none but my Servants, and I will not meddle with them: For if they will ſerve me, they muſt clean forſake mine Enemy the Devil, for he is an Enemy to me and all mine, and doth all the deſpight againſt us that he can: and I will not ſerve him that will

ſerve mine Enemy; and therefore them never preſume upon my mer for I have told them, that *the hope of ungodly ſhall periſh.* He that is an ungo ly Perſon, a Swearer, a Drunkard, a P faner of the Lords Day, falſe in Re gion, careleſs in Life, and yet hopes be ſaved by me, his hope is in va and grounded upon no Foundation: F I never made promiſe to ſave any ſuc and therefore they have no reaſon ſay, they hope I will ſave them, exce they ſpeedily return from the Devil, a his ways, and follow me and my way for I have plainly told them, *He that be my Diſciple, muſt forſake himſelf, take his croſs, and follow me, and aſſuredly I ſave him.* Mat. 16. 24.

Now tell me then, how would a M like one that ſhould ſerve his utter nemy, and do what his Enemy could d viſe to hurt and grieve him; and th when he had done all the hurt that could againſt him, when he could do more, then he would come to him, a think to have a great bleſſing, and great benefit of him? he ſhould ſurely deceived. Then with what face can ſinner go to Chriſt, to ſave him wh

he dieth, who will never ſerve Chriſt while he lived? Though God hath commanded him to caſt all his care upon him, for he would care for him: yet he hath ſpent almoſt all his time in ſerving the World, the Fleſh, and the Devil.

CHAP. XXXVIII.

Reaſons of caſting our care upon God.

I Will tell you great reaſon why you ought to caſt all your care upon God, and none upon the World; for God is our Father, our Maker, and Governour, and our Feeder: Chriſt is our Saviour. Now the Father and Governour knoweth what is fit for the Child better than the Child: for the Child would ſurfeit if he might have his own will: therefore let him be content with that which his Governour will give him. Another great reaſon why we ſhould caſt all our care upon God, is, becauſe when the Devil maketh all his Priſoners baits, wherewith he draweth an innumerable company of Souls to Hell, he covereth them all with ſome Worldly thing or o-

ther, that they may not ſee the hook: ſome he covereth with Gold, ſome with Silver, ſome with Clay, ſome with Honour, ſome with Beauty, ſome with one thing, and ſome with another. He will not lay his baits alike, for he is cunninger than a Fiſher: he knoweth a little bait will ſerve for a little fiſh, and a great bait for a great fiſh; for a great bait will not ſerve to catch a little fiſh, nor a little bait will not ſerve to catch a great fiſh. And beſides this, he muſt have the alteration of baits, as the cunning fiſher well knoweth; but with theſe baits he muſt have a ſharp hook to take them; and a long line to draw them to himſelf. So ſoon as he ſeeth they have ſwallowed the ſweet bait, he lets them play a while with it, but before it be long he draweth them out of the ſweet ſtream, the water of life, and throweth them into a Pan of boyling Liquor: and as ſometimes the fiſher is fain to intangle the fiſhes with his Nets, and ſo takes them: even ſo Satan findeth the humour of every Man, and then he ſearcheth in the World to find a bait fit for him; and having found a bait, he preſently poyſoneth it: then he puts in a hook

hook and a line, to draw him from the pure, ſweet ſtream, the Water of Life, the Word of God: and then he lets them play a while with the poyſoned baits of the World, and even ſo draws them to him, and throws them into a Furnace of boyling Brimſtone, whoſe boyling ſhall never end. Now there is none that can keep us from the baits of the Devil but only God, our Father, our Governour, and Saviour and Sanctifier; and had we not need then to caſt all our care upon God, ſith we are in ſo great a danger, and none can keep us from the Devil but he? We cannot keep our ſelves from the baits of the Devil no more than Children can guide themſelves in all their ways, or feed, learn, govern and cloath themſelves without the help of their Father and Governour. Shall the Children depend only upon their Father and Governour, and ſhall not we depend only upon our God, that is, our Maker, our Father and our Governour? and who, when we fell from him and followed the Counſel of the Devil, ſent his only Son to die for us, and to endure the pains of Hell for us? The Holy Ghoſt ſaith, *If he hath given his Son for*

us; will he not with him give us all things alſo? Rom. 8. 32. And yet, ſhall we not dare to depend upon him? Is he not able to dry up the Waters of the Red-Sea, that thou mighteſt go on foot dry-ſhod through? Cannot he rain thee *Manna*, that thou needeſt not ſtarve? Cannot our God give thee Water out of a Rock? He giveth thee Water out of the Rock Chriſt every day: Oh that thou wouldeſt receive it! But I know what thou wouldſt have, thou wouldeſt have Quailes to fulfill thy Luſt: For *Luſt when it conceiveth bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death*: Jam. 1. 15. Then mayeſt thou cry, *O wretched Man that I am, who ſhall deliver me from the Body of this death! I thank God through Jeſus Chriſt our Lord, it is he that muſt deliver me from this Body of Death.* Rom. 7. 24. And yet thou wilt not follow him, nor depend upon him. Another reaſon why thou ſhouldeſt follow Chriſt, and depend upon him is, becauſe if the Devil find thee at any time alone, thou canſt not eſcape his hands; and therefore my greateſt deſire is, that I might perſwade you to caſt all your care upon God, and none upon the World:

World: nay, I pray God that Christ may prevail with you, for he hath gone about to perswade you already, and told you a reason, *For he careth for you*: and if he careth for you, you need no more care; for you shall be well provided for: therefore obey him, cast all your care upon him, and care not for this World; live as he hath appointed you, labour in your Vocation six days, and keep the seventh holy to the Lord; and in all your labour use no kind of deceit, nor desire to be Rich. Do you labour in your Vocation, and besure you pray morning and evening, and at noon, and at all times, and hear and read the Word of God, and meditate on that day and night, and follow Christ, and take hold on him by faith: Let that be all your Care, and for your bodily goods take no Care. If you dare not trust God with your bodies, who feedeth them, as you see every day; how dare you trust him with your Souls, which you cannot well discern by reason of your Earthly Nature? You have a promise for your Bodies, if you will serve God and keep his Commandments; and yet many dare not trust him: They would serve him with all

their Hearts, if they durſt truſt his Words. If they ſhould loſe their mortal bodies, it were but a ſmall matter; for they muſt have an end. And for your Souls, you have but his Word and Promiſe, upon condition that you follow Chriſt, and take hold of him by faith: Now if you neglect the condition, the Promiſe is void; and yet you ſay, you durſt truſt God with your Souls, when you never go about to keep his Commandments: you never follow Chriſt, nor take hold of him by Faith, nor have you any experience by your Bodies, for you never truſt Chriſt. *David* ſaith, *I have killed a Lion and a Bear, and therefore I dare venture on this uncircumciſed Philiſtin.* If he had ſuffered the Lion and the Bear to have overcome him, he had never overcome the Giant; and then had he never been made the King's Son. So if thou wilt overcome that great *Goliah*, thou muſt firſt kill the Lion and the Bear: Thou muſt firſt overcome the temptations of the World, if thou meaneſt to overcome the Devil, and ſo be made the Kings Son of Heaven.

CHAP.

CHAP. XXXIX.

Againſt Immoderate Care.

OUR Saviour ſaith, *Care not for to morrow, let to morrow care for it ſelf; the day hath enough with its own grief.* Here you ſee that our Saviour pities you, that you take ſuch care; and willeth you that you ſhould not care for the next morrow, becauſe you do not know whether you ſhall live till then or no: For Chriſt ſaith, *Thou Fool, this night will they take away thy Soul from thee.* As if Chriſt ſhould ſay, if thou dieſt with taking care for this World, thou loſeſt the Kingdom of Heaven, and thou ſhalt lie burning in Hell-fire. Then, doſt thou not ſhew thy ſelf a Fool, to take ſo much care for this World, ſince thou knoweſt that Hell-fire is before thee, thy Goods are behind thee, and thou knoweſt not who ſhall enjoy them? If thou thinkeſt thy Children ſhall, thou knoweſt not whether they ſhall live or no; or ſpend and waſt them wickedly, as thou perhaps haſt gotten them; or whether they ſhall be otherways deprived of them or no.

A thouſand ways may ſeperate thy Sons and their Goods far aſunder; *Pſal.* 22. 6. thou knoweſt not but that the World may end: thou knoweſt not what ſhall become of thy Goods, or whether any body ſhall enjoy them or not; and to ſay the truth, ſome of you make ſure work, that none ſhall enjoy them; for whoſoever getteth them, were better be without them, if they be not gotten in the fear of God; for if thou doſt not ſpend thy time therein, and in the Faith of Chriſt, which is the end and finiſhing of Wiſdom; thou thy ſelf, thy Body and thy Soul ſhall lie burning in Hell-fire for ever and ever, and there is no means for thee to be delivered. Thou mayeſt turn thee and tumble thee in the fire of Hell, and canſt never get out, and wonder at thy ſelf that thou wert ſuch a Fool to take care for thoſe things which thou ſhouldeſt never know what became of them, and take little or no care for thy ſelf when thou knoweſt thou ſhouldeſt come to this wretched and miſerable end, that would never end.

Here in the World, none dare call a Rich Man Fool; but Chriſt ſaith he is a fool

fool that ſetteth his heart on theſe worldly things. But if by taking care for worldly things, he miſs Heaven, and fall into Hell, he will call himſelf a thouſand millions of fools, that omitting better things, he would take care for this World, which is worth nothing; nay, it is worſe than nothing; for his own conſcience will tell him, if he had had nothing, he ſhould have cared for nothing, he might have ſerved God and gone to Heaven: and having ſomething, his care was ſo much to compaſs more, that indeed he had gotten nothing but everlaſting torment.

And now he knoweth not what to do: Sometimes he thinks, I would I might creep through ten Thouſand Hells, and be ten Thouſand Millions of times in crawling through them, to go to Chriſt; and then get Faith, and take hold on Chriſt: For he knoweth now, that none can come to God, but by faith in his Son, for the which he would now take all the pains that could ever be deviſed, to obtain that Faith in the end; and yet he thought whilſt he was in this World, that one Sermon in a Month would have ſerved him to have gotten that Faith; but he ſeeth he would not believe the

Word

Word of God: for God's own Word willed him that he ſhould not *labour for the Meat that periſheth*, but for the *food of everlaſting Life*. And leſt he ſhould doubt of theſe things which God ſaith, Chriſt ſaith, *Conſider the Lillies of the Field, they labour not, nei her ſpin they: I ſay unto you*, Solomon *in all his glory was not cloathed like one of theſe. If God ſo cloath the Graſs, which is here to day, and to morrow is caſt into the furnace, will he not do much more for you? O ye of little Faith!* Here Chriſt tells them that will not believe his promiſe, and follow his counſel, they are of little Faith. And the Holy Ghoſt telleth us, that *Faith cometh by hearing* of the Word Preached: and *without Faith it is impoſſible to pleaſe God:* And there never were any ſaved but by Faith, nor there were never any damned, but for want of Faith. For the Holy Ghoſt ſaith, *He that cometh to God, muſt believe that God is, and that he is a rewarder of them that ſeek him.* He did not believe that God would provide for him in this World, and ſave him in the next, becauſe he wanted Faith. And he wanted Faith, becauſe his delight was not, as *Mary*'s was, to leave theſe wordly affairs, and to hear the

the Word Preached. He could not pray that he might profit by the Word Preached, becauſe he had no knowledge by the World to ſee his wants.

He had no knowledge, becauſe he had not continually heard and read the Word, which would have taught him to have known God and himſelf. If he prayed ſometimes without knowledge and faith, his Prayers were vain and frivolous.

And thus he ſeeth it was his own negligence that brought him to Hell, becauſe he would not labour for the meat that periſheth not; and now he is ſo vexed at himſelf, becauſe he did not follow the counſel of our bleſſed Saviour Chriſt, that took ſuch pains for him, and gave him ſo many warnings, and told him how he ſhould find it, if he would follow his Counſel; that he would now, if it were poſſible, be revenged on himſelf: as *Judas* when he had done that which Chriſt had warned him of, and ſaw that now it could not be undone, he laid violent hands on himſelf, to be revenged upon himſelf. But when they ſee they cannot be revenged on themſelves, nor no way can mitigate their torment.

ment, then they are ten thouſand times more tormented with torments, which cannot be expreſſed: then they will defie Satan, and cry out againſt the World they loved ſo well, and ſay, Satan laid all his baits by the things which are in the World; yea many baits he laid, and took many, even with things that were lawful to be uſed in the World by the appointment of God, as you ſhall ſee. Meat is ordained of God for the nouriſhment of Man: and yet how many doth Satan take with the Sin of Gluttony? And therefore take heed that thou eateſt temperately. *Meat is ordained for the Belly, and the Belly for Meat, but God will deſtroy both them and it.* 1 Cor. 6. 1. Drink is very lawful, yet how many doth Satan take with the ſin of Drunkenneſs? And therefore Chriſt ſaith, *Take heed leſt at any time your hearts be overcome with drunkenneſs and ſurfeiting, and cares of this World.* Luke 21. 14. Mark this counſel of Chriſt, *Leſt at any time:* As if he ſhould ſay, be continually careful, leſt thou art overcome with ſurfeiting and drunkenneſs and cares of this World; for thou mayeſt ſurfeit, and be drunken with any thing thou takeſt care for in this World.

And

And therefore Chriſt ſaith, *Take no care, and do not ſay, what ſhall we eat, and what ſhall we drink? and wherewith ſhall we be cloathed? for after theſe things ſeek the Gentiles, and your heavenly Father knoweth ye have need of theſe things: but firſt ſeek the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be miniſtred unto you:* Mat. 6. 31, 32. Oh the mercy of God! which would tell you that your Heavenly Father knew that you had need of theſe things, and he would give you that he knew ſufficient! *Seek ye the Kingdom of Heaven, and theſe things ſhall be miniſtred unto you.* Seek ye the Heavenly Treaſure, and a little of this earthly Traſh will ſerve the turn. And if you knew how Satan hath poyſoned all, or the moſt of it, you would be afraid to take any of it. But if you take nothing but at my hands (ſaith Chriſt) Satan's Poyſon ſhall never hurt you; but if you begin to be your own Carvers, Satan will ſo ſawce it with ſweet poyſon, that he will deceive the wiſeſt Worldlings in the World. And therefore ſee you take nothing but at the hands of the Lord; for Satan hath ſpread his Net, as the Spider doth her Web. Now the Spider lieth

lieth close hidden in a dark hole, until the silly Fly be intangled, and then he cometh and taketh her as his own: and even so Satan lieth close until he see you intangled, and then claimeth the World, and you, and all for his own.

CHAP. XL.

The Poyson of outward things.

SEE how Satan hath poysoned all things in this World: as Apparel, Pride, Honour with Haughtiness, Beauty with Vanity, Recreation with Covetousness; a thing clear against reason: for the natural Man would think, that he which is rich, needs not to be covetous, and yet it is commonly seen, the more rich the more covetous: yea, and even our vertues, how doth Satan seek to poyson them? As for liberality, how doth he seek to poyson it with prodigality; and honest labour with carefulness? And therefore Saint *John* saith, *Love not the World, nor the things that are in the World, for the love of the World is enmity to God.* 2 John 2. 15. Then some worldly men will

will ſay, What! ſhall we do nothing? Yes: but ſee how ſoon the Devil will lay a ſnare to intangle thee withal, that thou mayeſt be idle, the very bait with the which he catcheth all; for many deſire goods, that they may be idle; and the Devil hath ſome leiſure to talk with a man when he is idle; and idleneſs bringeth a man to many vain recreations, and ſo to much eating and drinking, and too many wicked ſins. The Holy Ghoſt ſaith, that *we ſhall give account for every idle word that we ſpeak*; and therefore thou mayeſt not be idle by any means. Thou muſt labour ſix days, for God hath commanded thee ſo to do: and thou muſt do it, not for any care thou haſt of the World, but becauſe God commandeth thee, and thou muſt ſhew thy ſelf obedient to him, and all thy care in thy labour muſt be how to pleaſe him, and leave the ſucceſs of thy labour to him: and thou muſt be careful in thy labour, that thou takeſt no care for thine own profit nor thine own pleaſure, but how to pleaſe God, and then let it pleaſe thee: but be ſure it pleaſe not thee, and offend God: And thus thou muſt labour ſix days, and follow the Commandment of God, and his

his example, after whoſe Image thou art made, and whom thou art to imitate: He laboured and made in ſix days theſe things for thee; labour thou to obey him: He laboured and looked over his work, and ſaw it was good: ſo thou muſt labour and look over thy work, and ſee that it be good before God. Though there are many imperfections in thee, yet becauſe thou art reconciled to God in Chriſt, and now ſheweſt thy humble obedience to this Commandment, that thou wilt neither be idle, nor yet labour for thine own profit or pleaſure, nor do thine own ways, but ſee that thou doeſt thoſe things that he hath appointed thee, taking hold of Chriſt by faith, he accepteth them for good through Chriſt, who hath fulfilled all for thee: for *Obedience is better than Sacrifice.* 1 Sam. 14. 22.

Then alſo thou muſt reſt the ſeventh day; for ſo for thine example he reſted, and commanded thee to reſt that day, and to keep it holy to the Lord: Now he commandeth thee to leave all earthly buſineſs, and attend upon him and hear what further inſtructions he hath for thee, how to ſtrengthen thy faith, how to take hold on Chriſt, and how to come to his Kingdom.

Now

Now thy care muſt be, how to learn at his mouth to keep his Commandments. Now he will ſhew thee the figure of that everlaſting reſt; which he will bring thee to, through Chriſt. Now if thou beeſt not very ready and diligent to attend upon him the ſeventh day, thou ſheweſt that all thy labour on the ſix days was for thine own pleaſure or profit, more than for thine obedience towards the Lord thy God: for if thou wouldeſt have obeyed him in thy labour in the ſix days, thou wouldeſt have obeyed him in the reſt, the Lord's day alſo. This ſhall be a witneſs to thine own conſcience, leſt that thou be deceived, as many be, who think that they labour all the week to pleaſe God, when indeed they labour to pleaſe themſelves, becauſe the Commandment pleaſeth their humour, better than to keep holy the Lord's day; and they will be willing to take one hour from the Lord in the morning, and another in the afternoon, or two it may be; which ſheweth that their minds and affections are more on the World, than on the true ſervice and obedience they owe to God.

CHAP. XLI.

Prodigallty ſet out.

SOme think that the prodigal man taketh too little care for the World: But I ſay, he is a wicked man, and taketh too much care for the World, and too little care to pleaſe God. He is an idle man, and will not labour ſix days. He is a diſobedient man, and will not keep holy the Lord's day. He is a waſtful man, he will ſpend waſtfully for the vain-glory of the World, which ſome ſay they care not for. He leaveth thoſe things which God hath given him and his Family without care. Yea, he is a covetous man, for he will borrow of others, and ſpend it waſtfully, and never pay it again. He breaketh the Commandment, which ſaith, *Owe nothing to any man but this, that you love one another:* Rom. 1. 38. for the Holy Ghoſt ſaith, *The ungodly borroweth and payeth not again, but the merciful man is liberal and lendeth.* Pſal. 37. 21.

Some will ſay, they would pay if they had it: but indeed they will not obey God, and live as he hath appointed them.

They

They are proud, and will ſpend ſo far beyond their calling, that they have nothing to lend to the poor Children of GOD, becauſe they ſpend either upon the wicked, or in exceſs, when there is no need; or upon thoſe that have as little or leſs need than themſelves. *Such a perſon is worſe than an Infidel, becauſe he provideth not for his houſhold.* 1 Tim. 5. 8: God doth not ſay, becauſe he taketh not care for his own houſhold, for all his care ſhould be to pleaſe GOD: but he careth not to pleaſe GOD, neither doth he obey God, to labour ſix days, and to ſee his houſhold labour: for whilſt he is idle, or uſing ſome vain paſtime out of his Calling, his Children and Servants diſobey GOD, and miſ-ſpend their time, and weaken his Eſtate, and all through his own careleſneſs to pleaſe God. He ſheweth himſelf no good Chriſtian; for a good Chriſtians life is a careful life; not careful of the World, but careful leſt the World ſhould hinder him any way from ſerving of God, either in being too negligent in his Calling, and ſo provide not for his houſhold, and become worſe than an Infidel; or leſt he ſhould be covetous, and become the man whom God ab-

abhorreth. And yet there be ſome ſo ignorant, that they will ſay, The Prodigal Man beareth a noble Mind. But he bears a wicked mind; and they know not what a noble mind is, that ſay ſo. Our Peers and Princes are called Noble Men, becauſe they bear noble minds, that is, they are virtuous and temperate, and diſcreet, governing the Common-wealth according to their Calling, regarding the virtuous, and keeping under the vicious, holding in the prodigal, who would run away with a whole Kingdom, if they might have it: Nay, no Kingdom is able to ſatisfie prodigal perſons; for their diſobedient humour will never be ſatisfied, becauſe they do not labour to keep the Commandments of GOD. Some are more affected with this ſin, than others, but all theſe that are affected with prodigality, have a diſobedient humour, they are indiſcreet, becauſe they cannot ſpend when they ſhould, and ſpare with diſcretion, when the time is. They are unthankful, becauſe they do not heartily thank God for his bleſſings, but wiſh they were more. Neither will they be thankful to the King, nor a worthy noble Prince or Peer; for if they ſpend a little prodigally

digally in their ſervice, they will think they are indebted to them, though all of it were by the Prince liberally beſtowed on them: but indeed ſuch are not to be about Princes and Peers, no more than the covetous. Some wiſe and learned men have diſputed, whether the prodigal be the worſe member in the Commonwealth: But I pray God you nor yours be none of both: But hear what the Holy Ghoſt ſaith, the Covetous is the man whom God abhorreth, the Prodigal is worſe than an Infidel: And thus I leave them, and pray to God for Chriſt his ſake, they and we may leave both theſe and all our ſins, and take hold of Chriſt by faith, and live through him, with God for ever and ever.

CHAP. XLII.

Difference between an Act and Habit of ſinning.

NOw you muſt know this, that the dear Children of God, for want of diſcretion, do ſometimes an Act which may be called covetous, and yet not upon a covetous humour, and an act that may be

be called prodigal, and yet not upon a prodigal humour, but for want of diſcretion at any time: For there is none ſo diſcreet at all times, that is not ſomewhat infected with either of theſe ſins: for we are infected with all ſins, and therefore God, in great mercy to Man, made the Sabbath or Lords day; ſo that if a Man did in ſix days overſlip himſelf, as indeed we all do, and did not reconcile himſelf to God every night, as we ought to do, yet on the Lords day, the Lord calleth him to him and ſheweth him his Faults, and wiſheth him to be reconciled to him through Chriſt, and breatheth into his face the breath of life again, and reneweth in him the Image of God again, that was decayed by his ſin, and ſo he goeth home a renewed Man. And therefore I ſay, and ſay truly, that all the Writers in the World cannot expreſs, what hurt that Man, Woman or Child doth himſelf, that doth not attend on the Lord, on the Lords day: neither can any Man or Woman do their Servants more hurt, than than to keep them from the LORDS houſe that day. The LORD hath charged thee that thou (if thou haſt any under thee) ſhalt ſee them come: and come thy

thy ſelf, as thou wilt anſwer it: for the LORD himſelf is now there prepared to teach thee and thine, and therefore go to him, and go prepared: *Cleanſe thy heart of all earthly things*, and know that he is there to ſee thine heart, and all thine affections and behaviour. Some will ſay, I would go to the Church, but there will be little. But I ſay unto thee, I fear that thou wilt not learn that little. If God for thy diſobedience, will ſpeak but a little to thee that day, yet thou haſt a great deal to ſay to him, confeſs thy ſin, ſhew thine obedience, be an example to them that would ſtay from the preſence of GOD, pray for his grace upon thee and them, and the whole Church, and appeal to the promiſe of God, *When two or three are gathered together in his Name, he will be with them.* Mat. 18. 20. Pray that God may ſend his Word plentifully for Chriſts ſake, although our ſins deſerve to have it taken away altogether: ſeek to do ſome good to the poor, although there be but a poor company of you gathered together. Move the People to provide themſelves a Preacher; tell them of their Wants; ſpeak to the

Magiſtrate: mourn to ſee the Alehouſes full, and the Church of God empty.

CHAP. XLIII.

The ſervice of the Lords Day ought to be publick:

SOme will go to the Church of God in the Forenoon, and in the Afternoon they will ſerve God at home; but thou canſt not do God ſo great ſervice at home: ſerve him ſix days at home, and the ſeventh go to the Church of the Lord, if God be truly worſhipped there, as I pray God he ever may be in our Churches to the Worlds end: and I pray God you may be true worſhippers of God. And always in the Church of God both Forenoon and Afternoon, let there be one more for thee. But of this I warn you, for the love I bear to your Souls and Bodies, if you cannot get the people to provide a Preacher, which may diſpence the Word truly and ſincerely, remove you where you may have and hear the Word ſo preached: for, *Where the Word of the Lord*

Lord is not truly Preached, the people periſh for want of knowledge. Prov. 29. 10. But if you can get a Preacher where you dwell, and do good both to you and others, I think it better ſo: For, *The harveſt is great, but the labourers are few, therefore pray the Lord of the harveſt to ſend forth labourers into his harveſt:* Mat. 9. 37, 38. For the true labourers indeed are not few, but very few, for as the Holy Ghoſt ſaith, *All ſeek their own, and not what is Jeſus Chriſt.* Phil. 8. 11. All is taken here, as it is in many other places, for the moſt part, for the moſt ſeek their own: nay, it would ſeem well if ſome would be contented with their own, but they ſeek more than their own; if they examine themſelves well, they ſhall find it ſo; whereas the true Preachers of Gods Word will be contented with leſs than their own; ſo they may win Souls unto Chriſt, they care not; they count all the World dung; as indeed it is, ſo they may be Chriſts, and draw many to him I hope in God, that through his grace ſome of you will be Preachers. I pray God for Chriſts ſake, to enlighten you with his Spirit, and give you grace that

you may be truly godly, and very zealous for the Glory of God, labouring by all means poſſible, to increaſe the Glorious Kingdom of Chriſt. And of this be ſure, if you will loſe nothing of your own, you will never win many to Chriſt: and mark how the Holy Ghoſt ſaith, *They ſeek their own.* He doth not ſay, They ſeek more than their own: but, *they ſeek their own.* As if he ſhould ſay, as indeed he meaneth, They buſie themſelves about ſeeking their own, but in the mean time they neglect the great work, and the great buſineſs that I had ſet them about, to gather together the Souls that Jeſus Chriſt the Son of God ſhed his Hearts Blood for; and contrary to all reaſon they look for their Wages before they have done their work. St. *Paul*, which was called to be a Preacher of the Word of God, ſaith, *Woe be to me, if I Preach not the Goſpel*; 1 Cor. 9. 16. but he doth not ſay, Woe be unto me if I ſeek not goods. He ſaith, *Neceſſity is laid upon me to Preach the Goſpel*; but he doth not ſay, Neceſſity is laid upon me to get goods. Yet ſome of them will ſay, they muſt not loſe their goods and

right,

right, rather they muſt go to Law for them; but contrary to the Law of God they neglect their duty in his Church, they do not ſtudy how to divide the Word of GOD aright, and to give to every one that which is fit for him. What doth the Holy Ghoſt call negligent Preachers, but *dumb Dogs that will not bark*: Iſa. 65. 10. The Dog will bark and give warning to the whole houſhold within, if any danger be near; but thoſe that ſhould deliver my meſſage unto my people, they buſie themſelves about their own affairs; they ſlumber and delight in ſleeping; they will not call out to the people, and give them warning of the danger that is near them. I pray tell me or let any Man tell me, if he be a good Servant, which will go about his own buſineſs, and neglect his Maſters, or no? no Man will account of ſuch a Servant, but will caſt him off for nought: even ſo God will caſt them off for nought, that ſeek their own or neglect the diligent, ſeeking of that which is Jeſus Chriſts.

CHAP. XLIV.

The honourable Calling of Miniſters ſtained by worldlineſs.

I Muſt needs ſay, I have been very deſirous, and have often begged of God that ſome of you might be Preachers; yea, and all of you and yours if it might pleaſe his Divine Majeſty to beſtow ſuch Graces upon you, as were meet for ſo high a Calling. But God knows, I never deſired it, becauſe you ſhould get any thing in the World, but becauſe you ſhould get ſervants to God, and Souls to Chriſt, and becauſe you might be ſo enlightned with the Word, through the Holy Ghoſt working within you, that you might make no account of the World, as indeed it is nothing, nay it is worſe than nothing; for nothing doth no hurt, and the World doth much hurt; *I pray not for the World* (ſaith Chriſt) *but for thoſe thou haſt given me out of the World.* Joh. 17. 9. Thoſe, that though their bodies be in the World, yet their hearts, their minds, and their affections are as high

high as Heaven. *If you be riſen with* CHRIST, *ſeek thoſe things which are above, where* CHRIST *ſitteth at the right hand of* GOD: *Set not your affections on things which are on the Earth, but on things which are in Heaven.* Col. 3. 1.

Pray God for Chriſt his ſake you may be of thoſe which Chriſt prayed for, thoſe which have their minds and hearts buſied about Heavenly things, and never taking care for the things of the World. Woe is me with fear, leſt any of you or yours ſhould love this World: but if it pleaſe God that any of you hereafter ſhould be a Preacher, and love the World, I cannnot expreſs the grief it would be to me even ſo long as I were in the World. If any of you ſhould ask me, if it were not as evil in another man, as in a Preacher? I anſwer, No, for it is a very dangerous, and indeed a damnable eſtate to love the World. I know what I ſay; I do not ſay, to be covetous, or to deſire to be rich, whereby one is moved to uſe unlawful means to get goods; but I ſay, to love the lawful goods which God hath given thee, and to neglect the ſervice of God about them, if it be but in

thinking of them; and to be at any time more loath to loſe thy lawful goods than to go to Law, to the hurt of thy Brother whom Chriſt died for: It is a wicked ſin in any man, to ſet a Rent or Price on any of thy lawful goods or lands, more than thou in ſuch a caſe wouldſt be willing to give; it is a wicked ſin to let or ſell any thing to any man, for ſiniſter reſpects, that thou doſt not think to be the true and faithful Servant of God, if thou mayeſt let it well to thoſe that are, is a ſin. But to let a Farm to any that thou doſt not think to be a true Servant of God, but becauſe he is richer, or is better able to pay thee, or will give thee more for it, is a greater ſin. *For the earth is the Lords, and all that is therein*: and he hath ſet thee a Steward over ſome parts of it, and thou art by his appointment to let it to his Children and Servants that love him, and becauſe many things have many prices, he bids thee deal in all his buſineſſes, as thou wouldeſt be dealt withal in ſuch a caſe: He bids thee *Deal liberally with thy Brother, that his Soul may bleſs thee*: yet thou wilt neglect thy Brother, whom thou

thou ſeeſt careful to ſerve God in Chriſt, and let it to one that hath little or no Religion in him, becauſe thou ſeeſt that he can deal more warily in the World, or more eaſily; as the World calls it, though indeed it be more wickedly before God: yet becauſe thou ſeeſt he is more able to pay thee the Rent, thou wilt let it to him, who is indeed Gods Enemy, and for whom God never made it: for God made theſe things for his Children and his Servants; and he doth never love God as his Father, nor obey him as a Servant; neither will he more become obedient to God, and ſerviceable to his Church, if thou let him a good penny-worth; whereas if he thrive not of it, he will rail on thee, and on thy Religion, which is indeed againſt God: he knoweth not that it is God that giveth power to get goods, and that is God again that keepeth men ſhort, although ſometimes with his mouth he ſpeaks it, yet the true knowledge of it dwelleth not in his heart; and if he grow rich upon it, he will not be liberal to the poor Children of God, conſidering their wants, as if they were

his own: for he hath not natural affection towards them, becauſe they are not his Brethren. Loe, here thou ſeeſt what to do with thine own, or as ſome ſay, Gods; and thine own, or as the truth is, Gods and not thine own, and therefore thou mayeſt offend God in it; for thou art but a Tenant at the will of the Lord, and thou art to depart at an inſtant: yet thou haſt a great Title under God for the time, and the Title is good, and lawfully thou mayeſt enjoy them, yet the love that thou beareſt unto them is utterly unlawful, for it is the love that thou beareſt to theſe worldly goods, that maketh thee to let them to ſuch a Tenant as will neither ſerve God, nor do good to the poor ſervants of God. The man to whom thou letteſt it, may be a civil honeſt man in the world; for among the Heathen, yea, among the Jews that would kill Chriſt again if they had him, and hate the Children of GOD, there are ſuch in the World as will deal civilly and pay at their day; perhaps better than ſome Chriſtians; but if thou beeſt the true Child of God, thou muſt have a diſcerning eye of faith, which every

every one hath not; and know the Child of God from an evil Man; neither mayeſt thou judge the other for all that, but pray for him, and hope that though he be not the true Servant of God now, yet in good time, by Gods Grace, he may be. Thou mayeſt not impart the benefits of God, as near as thou canſt, but to thoſe whom thou knoweſt to be the Lords true Servants; and thou muſt do it for the love thou beareſt to God. Why ſhouldeſt thou not love God's Children much more than any goods thou haſt? There is great reaſon to do it, able to perſwade any man, if his heart be not of ſtone. For God made us more excellent Creatures, according to his own Image. Satan came by ſtealth and ſubtilty, and through envy ſtole away that excellent Image from us, and made us more ugly Perſons, deformed Devils, ſo that we were aſhamed of our ſelves, ran away and hid our ſelves, and we were good for nothing, but evil for all things; fit for nothing but fire-brands of Hell, into the which we are ready every hour to fall; and God hath ſaid, that if we ſuffered the Devil to deceive us,

Hell

Hell ſhould be our portion, the Devil ſtood gaping to receive us: were thou not in a miſerable caſe? I tell thee we are all in this miſerable caſe. And I tell thee true, I am ſorry at the heart when I ſee any that doth not conſider the caſe wherein he was; and I am afraid, leſt any of you ſhould forget the eſtate wherein you were, and ſo become unthankful, and fall into it again. Oh the danger is great! But tell me, wouldeſt thou love him that would come and make thee like a God again, and waſh away all thy filthy poyſon, and deliver thee from the ſlavery of the Devil and from the fire of Hell, and ſet thee in Paradice again; yea, in ſuch a Paradice as the Devil can never have power to deceive thee? And for thy better aſſurance, bids thee hold then by him, and thou ſhalt never need to fear? If thou wouldeſt not love him and all his, thou wert greatly to blame. But I know now in thy diſtreſs thou doſt not make ſo much queſtion whether thou ſhouldeſt love him or no, for thou thinkeſt it unpoſſible but that thou ſhouldeſt love him and all his, and do whatſoever he would bid thee. If thou

wert once in Gods promiſe again, thou wouldeſt not diſobey him for all the Devils and World that ever were. But Oh the miſery! here is the thing; how is it poſſible that thou ſhouldeſt be helped? God is thine Enemy, the Devil is thine Enemy, the World can do thee no good, nor make thee clean: For all thy Blood within thy Veins is corrupted, thy hearts-blood is become moſt filthy poyſon, and thou art become moſt ugly, deformed like the Devil, and thou art a ſhame to thy ſelf; although no body ſee thee but thy ſelf, and Hellfire is ſo big, that all the water in the World cannot quench it. Thus beginning to diſpair, thy Torments begin to encreaſe, when thou couldeſt ſee no way to eſcape it: But Oh the love of God, the wonderful love of God towards thee, never to be expreſſed; not for any good that is in thee, for behold here what a filthy Creature thou art; but for the everlaſting goodneſs that was in himſelf, his great and wonderful wiſdom he found a way, even for his own ſake; or elſe Man and his Poſterity had been burning in Hell-fire for ever and ever. How-

did

did he find a way? He ſent his own Son to waſh this filthy Creature Man; his only Son, I ſay the Son of God. And how did he waſh him? No water could make him clean: He waſhed him with his own Blood: and he ſweat Water and Blood, with waſhing of him: yea, he ſhed his hearts-blood, and gave it man to drink, that it might enter into his heart, and ſo run through all his Veins, and ſo cleanſe him indeed. *Mans Fleſh was corrupted. The Son of God brake his Body and gave them his Fleſh to eat*, that it might renew their fleſh, and that their leproſie might be healed. *Mat.* 26. 27. *Gen.* 6. 12. *Mat.* 26. 26. And the Son of God did this indeed; he brake his Body and gave it us to drink, or elſe we could never have been cleanſed, but wo is me, God would not accept him: He ſaid, that man for his diſobedience to him, and obeying the Devil, muſt go to Hell, and burn there. Oh the mercies of the Son of God, how is it poſſible they ſhould be ſhadowed out; for no body can expreſs the depth of it, that he would endure the pains of Hell for us: he being Man endured them, and being God overcame them: *Eph.* 3. 18, 19. *Gal.* 3. 13.

John

John 4. 21. He ſtopped the mouth of the Devil, ſhut the gates of Hell, took Man by the hand, he having waſhed him, and endured the pains of Hell for him: He takes him by the hand, I ſay, and leads him to his Father, he accepts him in Chriſt. *Eccl.* 7. 17. *John* 7. 16. Oh the mercies of God in Chriſt, that are never able to be ſet out by Man! Man through his fall, wrought his utter ruin alone by himſelf: Chriſt the Son of God hath wrought his recovery alone by himſelf, without the help of any, and ſet Man in a far better eſtate than he was before. *Joh.* 11. 35. *Joh.* 7. 16. *Joh.* 11. 25. for now he hath given him the hand of faith to hold on him, that he may never fall: Before man was alone, but now he is joyned faſt unto Chriſt by faith. Now what hath man to do, to follow Chriſt, and take hold of him by faith: Not that man deſerveth Heaven by following Chriſt, no not by his faith; but he taketh hold on him, which hath deſerved Heaven for him, and brings him thither, and ſetteth him in a glorious place by God his Father, and God accepteth him in Chriſt, and taketh him at his hands. *No Man cometh to the Father, but by me* (ſaith Chriſt.)

Chriſt.) Now oughteſt not thou in conſcience to love, obey and follow his counſel, that hath done this for thee? And to love all his Children and Servants, better than the Children and Servants of thine utter Enemy, the Devil, who was not only Enemy to thee, then, when he firſt corrupted thee and thy ſeed, but he is utter enemy to thee ſtill, and not only an utter enemy to thee, but alſo to Chriſt thy Saviour, and will by all means hinder him, and impoveriſh his Kingdom, and if he can poſſibly, he will bring thee from Chriſt to Hell again? And wilt thou enrich his Kingdom for a little goods, (which Chriſt never bid thee get) who is an utter enemy to thy Saviour, and ſeeketh by all means to impoveriſh his Kingdom, to ſpeak againſt his Word, to ſcoff at them that follow him; yea, often ſtoppeth their mouths that would gladly ſpeak on Chriſt's ſide, ſaying, if thou art altogether on Chriſts ſide, thou art not *Cæſar*'s friend, and wilt not enrich his Kingdom.

Thou knoweſt when thou enricheſt Satans Kingdom, thou weakeneſt the Kingdom of Chriſt, in that thou weakeneſt

eneſt thy faith; for thou canſt not in faith part with any of thy goods to one whom thou doeſt not think the ſervant of God in Chriſt, and *whatſoever is not of faith is ſin.* Rom. 14. 2. And I prove this unto thee thus: When thou loſeſt the favour of God, and becomeſt a bond ſlave of the Devil, thou loſeſt all the bleſſings, which God in mercy hath made for thee, and beſtowed on thee. They ſell not to the Devil but to God, whoſe they were, for they were not thine before, but the Lords: and therefore thou couldeſt not looſe nor forfeit them to the Devil; yet thou haſt loſt them from thy ſelf, and they fell to the Lord, who lent them ſo long as thou didſt ſerve him: But the Devill finding thee poſſeſt of them, claimeth them now; not that he hath any right to them, but like an uſurping Tyrant; and it was thy fault in yielding thy obedience to him, which maketh him to claim thee as his bond-ſlave, and all thy goods to be at his commandment; but thou haſt nothing to loſe but thy ſelf, and that thou loſeſt; but Chriſt redeemed thee. Take heed therefore: for as an uſurping Tyrant,

Tyrant, who hath gotten once poſſeſſion of a Kingdom, will ever after lay claim to it, and will uſe all the means he can to get it again: and the firſt poſſeſſion is not only a great light to make him get it the eaſier, but alſo it maketh him, if he get it again, to keep it more ſtrongly, and fortifie it with a mighty power, and keep watch and ward in it, that he will never loſe it again; ſo will the Devil, and therefore take heed thou deal not with any of the ſervants of the Devil; nor by no means enrich his Kingdom. If a noble and worthy minded Man, who hath great poſſeſſions, paſs by ſome puddle where he ſhould ſee an Harlot caſting away her own Son, if he ſhould enquire for the Father, and find, that contrary to nature, he were run away from his own Child, leaving it to utter ruin and deſtruction. If this noble minded Gentleman ſhould take up the Child, and cauſe it to be waſhed and clothed, and fed, and cauſe it to be inſtructed, and taught thoſe things which it were fit it ſhould learn; and when he came to be a Man, he ſhould ſay, I found thee thus and thus, and ſeeing no body had care of thee, I took

took thee up, and ever ſince maintained thee in good eſtate, and now I would have thee acquainted with my affairs and buſineſs; for I mean to truſt thee with thoſe things that I have, for ſo it is, my King calleth for me, and the affairs of my Country require that I ſhould neglect my own buſineſs and attend upon them; wherefore I leave my Lands, Lordſhips and Tenements with you in truſt, till I come again: let them to my Friends and let them penny-worths, that they may well live upon them: let your own Friends have ſome part of them: deal ſo in it, as at my coming home I may find you faithful. Now if this Servant ſhould neglect his own friends, and his Maſters, and go for a little more Rent, which his Maſter cared not a whit for, and let his Lands and Tenements to his utter Enemies, who growing rich with the Lands & Goods of this Noble Lord, would be ready to bid him Battle at his return home, and to ſtrike at him with his own Sword; judge you, would not this Lord think he had dealt very evil with him? Nay, would not every honeſt Man that ſhould but hear of it, think & ſay, that he had dealt moſt vilely with

ſo

ſo good a Lord and Maſter, that he never were meet to come into the company of honeſt men again? Thus hath Chriſt dealt with us; when our wicked Father and ungodly Mother, *Adam* and *Eve* caſt us into the puddle of ſin, and ran away and left us there, where we ſhould never have been able to have gotten out; Jeſus Chriſt the only Son of the high and mighty God, our merciful Lord and Saviour, came by, and waſhed us, and brought us up at his own coſt and charges, and we have nothing but from him, he taught us himſelf in all good Doctrine: and being gone to overcome the Enemy of the King of the Country, he hath left his goods with thee, bids thee deal well with his ſervants, and let them have good penny-worths, and deal not with his Enemies, neither make any marriage with them; yet thou for a little money wilt buy, ſell, marry, and give in marriage with them: yea, and thinkeſt, becauſe thou findeſt them more rich in the World, they are better for thee to deal withal, and yet they are the utter enemies of thy Lord, and will be ready at his coming to bid him battle, and ſtrike at him with his own Sword. CHAP.

CHAP. XLV.

The right uſe of goods.

HEre thou ſeeſt, what cauſe thou haſt to love Chriſt and his Servants: and how thou oughteſt not to love thine own, but to uſe it as the Lord hath appointed thee, whoſe indeed it is. If thou dealeſt not with thy Lords Goods and Lands as he hath appointed thee, art thou not in a great fault? Surely thou haſt nothing to ſay for thy ſelf, ſave to appeal to his mercy, confeſs thy ſins, and amend thy Life. But if a Preacher, whom God hath enlightned to ſee what he was out of Chriſt, and what he is in Chriſt, and hath willed him to tell the people from his mouth, how he and they ſhould now behave themſelves inwardly in their hearts, and outwardly in their goods and ſubſtance: If he, I ſay, whom God hath ſet upon a hill, to give light to many: If he, I ſay, whom God hath given much unto, and of whom much ſhall be required: If he, I ſay, whom the Son of underſtanding ſhould ariſe upon; nay, if he, I ſay, in whoſe

whoſe heart the glorious Son of God ſhould ſhine, will darken his glory with the thick Clouds, or rather thick miſts of this earthen World, his ſin is great: but what did I ſay, darken their light? Nay, they darken the light of the Goſpel, that all ſhould ſee and go by: Nay, they darken the glorious light of the Son of God, and eclipſe his glory; whereas *they ſhould draw many unto Chriſt* by their liberality and true preaching, they drive many from Chriſt, by love of their own (as they ſay) and by their idleneſs and negligence in preaching, (as I ſay) and I ſay, this love of their own, as they call it, is a thouſand times worſe in them, and doth a multitude more of hurt, than in other ordinary men, who love the World as well as they, but there are not ſo many that look on them, and God hath not ſet them for a light as he hath done the Preachers. And the reaſon why the Preachers are many times overcome, is this, becauſe the enemy doth bend all his forces againſt them; nor unlike the enemy of the Iſraelites, who ſaid, *fight neither againſt more or leſs, but againſt the King of Iſrael*: ſo our enemy the Devil, he fighteth neither againſt more

more or leſs, but againſt the Captains of the Church; namely, the Preachers, for he knoweth, that if they be once overcome, then the whole Army will ſoon be confounded and brought to nought. Be you all upholders of them, which by no means can be done but by prayer: For as our Preachers ſhould pray for all, ſo all ſhould ſend up their prayers to Almighty God in the Name of his Son, to ſend his holy ſpirit into the heart of his Preachers, to ſanctifie them throughout, that they may be holy in body and mind, following the example of our Saviour Chriſt, who ſaid to *Peter* his Apoſtle, whom he had appointed to be chief Preacher to the Church of the Jews, *Peter, Peter, Satan hath deſired to winnow thee like Wheat, but I have prayed thy heart fail not.* Again, St. *Paul*, appointed by the Son of God to be Preacher to the Church of the Gentiles, witneſſes of himſelf, ſaying, *The Meſſenger of Satan was ſent to buffet me, but I beſought the Lord Jeſus that he might depart from me.* Now in theſe two great Combats made between the Devil and the dear Children of God, ye ſee that Prayer is the Weapon whereby the Tempter

ter is overcome. Wherefore I earneſtly entreat you, let your prayer always be ſent up to God, through Chriſt, for the Preachers, and all ſuch as are in high places, that ſo they continuing firm and ſtedfaſt, your faith may by them be confirmed.

And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with you all, from this time, even unto the end of the World: *Amen.*

FINIS.

23 JY 68

ter is overcome. Wherefore I earneſtly entreat you, let your prayer always be ſent up to God, through Chriſt, for the Preachers, and all ſuch as are in high places, that ſo they continuing firm and ſtedfaſt, your faith may by them be confirmed.

And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with you all, from this time, even unto the end of the World: *Amen.*

FINIS.

23 JY 68